Catalogue

OF THE

Arabic and Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

VOLUME VIII

(PERSIAN MSS.)

BIOGRAPHY, ROMANCES, TALES AND ANECDOTES

Prepared by

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Khan Bahadur

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PREFACE.

THE present is the eighth volume of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore, and the sixth dealing with the Persian MSS. It contains notices of 120 MSS., which, added to the contents of the first five volumes, brings up the total to 768 MSS.

Of these 120 MSS., the first 77 belong to the important section, Biography. This section comprises a number of very rare works, including several early and very valuable Tadkirahs of the Shaykhs and poets of early times The remaining 43 MSS. are arranged under the heading Romances, Tales and Anecdotes.

Manuscripts of special interest have been described in detail in the Catalogue; but particular attention may be invited to the following :—

- No. 654. A very neatly written and correct copy (dated A.H. 1044) of Sayf-ud-Din's Âṣâr-ul-Wuzarâ, containing biographical notices of the most distinguished Wazirs from the earliest times down to the reign of Mirzâ Sultân Husayn Bâiqarâ (A.H. 873–911).
- No. 659. An old and correct copy of the first part of Farid-ud-Din 'Attâr's Tadkirat-ul-Auliyâ, dated A.H. 724.
- No. 660. Another old and neatly written copy of the same Tadkirah, dated A.H. 830.
- No. 662. A very rare copy of Safwat us-Safâ by Ibn-i Bazzâz, containing a detailed account of the life of the celebrated saint Shaykh Safi-ud-Din Ishâq, the ancestor of the Safawi Kings of Persia.
- No. 663. An exceedingly valuable and beautifully written copy of Majâlis-ul-'Ushshâq, containing a number of illustrations in the finest Persian style.
- No. 671. Kalimât-us-Ṣâdiqin. A very valuable and rare work, containing biographies of saints who lie buried in Dihlî.

No. 673. A copy of Dârâ Shikûh's Safînat-ul-Auliyâ, revised and collated by the author himself.

No 676 Mir'ât ul-Asrâr. A rare and very valuable work on the lives of the renowned saints from the rise of Islâm down to the ninth century of the Muhammadan era

No 684. A very valuable copy of a portion of Taqî Kâshî's Tadkirah of Persian poets, revised and collated by the author himself

Nos. 685-686. 'Urafât-ul-'Ashiqîn. An extremely rare and very extensive Tadkirah of Persian poets by Taqî Auhadi complete in two volumes

No 690 A copy of the very rare third volume of Khwushgû's Tadkirah of Persian poets (سفينهٔ خوشگو), containing notices of contemporary poets.

No 691. A copy of Azad Bilgrâmi's Yad i Baydâ partly in the handwriting of the author himself

No. 701 A rare copy of Gul i Ra'nâ by Lachhmî Narâyan Shafiq on the lives of Persian poets, both Hindu and Muslim.

Nos. 704-705. Khulâsat-ul-Kalam by 'Ali Ibrâhîm Khan Khalil, containing biographical notices of those poets who wrote Mathnawis, with copious extracts from their works

No 708. The first-half of the rare and extensive Tadkirah of Persian poets(صحف ابراهيم), by the same 'Ali Ibrâhîm Khân

No. 719. A rare Persian translation of the famous biographical dictionary of Ibn-i Khallikân.

No. 722. A rare copy of the Khatimah of Abd-ul-Bâqî Nahâwandi's Ma'âthir-i Rahîmi

Mainly on account of the great economy involved, it has been decided to print this and succeeding volumes of the Catalogue in Calcutta instead of in London, as formerly This has necessitated a change in the arrangements made by the Government of Bihar and Orissa for supervising the preparation and publication of the volumes Sir E. Denison Ross, Kt., C.I.E., Ph.D., under whose supervision the work of cataloguing the MSS in this Library was first started, very kindly continued, even after leaving India in 1914, to pass the final proofs for the Press. This is no longer possible,

however, now that the printing is being done in Calcutta; and the following are the arrangements under which the present volume of the Catalogue appears. It has been prepared by the Persian cataloguer, Khan Bahadur Abdul Muqtadir, who requires no introduction to those acquainted with the scholarly character of his earlier volumes. The volume has been carefully revised under the direction of Mr. J. A Chapman, Librarian of the Imperial Library, Calcutta. who, since Sir Denison Ross left India, has been responsible for the final revision (in India) of both the Persian and Arabic volumes of the Catalogue. The local supervision of the cataloguing work is, at present, in the hands of Mr. E. A Horne, who, in the absence of Mr. Chapman on leave in England, has seen the present volume through the Press.

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BIOGRAPHY.

POETS.

MISCELLANEOUS.

ROMANCES, TALES AND ANECDOTES.

ERRATA.

Page	Line	
17	11	“ Bas̲h̲ar Ḥâfî ” *should be* “ Bis̲h̲r Ḥâfî.”
29	1	“ regna ” *should be* “ regnal.”
34	18	“ گيتي فرو ” *should be* “ گيتي فروز ”
43	31	“ 103 ” *should be* “ 104 ”; and the serial numbers that follow it should be increased by one.
51	24	“ Busṭâmî ” *should be* “ Bisṭâmî.”
53	2	“ Ayd ” *should be* “ Zayd.”
56	2	“ Bas̲h̲ar ” *should be* “ Bis̲h̲r.”
	24	“ Darânî ” *should be* “ Dârânî.”
	38	“ Dînâwarî ” *should be* “ Dînawarî ”
58	24	“ Quḍayb ” *should be* “ Qaḍîb.”
77	33	“ founded on ” *should be* “ on which is founded.”
103	8	“ Aksîr ” *should be* “ Iksîr.”
126	20	“ اس ” *should be* “ س.”
146	35	“ ترجۀ چسل حديث ” *should be* “ ترجمۀ چسل حديث ”
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171–195		The page-heading (odd pages) *should be* “ Romances, Tales and Anecdotes.”

PERSIAN MANUSCRIPTS.

BIOGRAPHY.

CHRIST.

No. 649.

foll. 179 · lines 14 : size $7\frac{1}{2} \times 4\frac{1}{4}$: $5\frac{3}{4} \times 2\frac{3}{4}$.

مرآت القدس

MIR'ÂT-UL-QUDS.

The life of Christ, based on the Gospels.

Author. Padre Geronimo Xavier پادری ژیرو نیمو شویر.

Beginning :—

بسم الله الاب و الابن و الروح القدس اله واحد مرآت القدس که درآن
گذارش مي يابد داستان احوال عجيب حضرت ايشوع كرستس و بدين
پارهٔ تعاليم آسماني و معجزاى بزرگ قدر او - گفتار اندر خطاب زمين بوس *
چون آوازهٔ عجائبات مسيح بلند گرديد و در روى زمين پراگنده
شد الخ *

The author, a Jesuit, was a native of Navarre. He joined the Mission at Goa in 1571 and died there in 1617. See Zedler's Lexikon, s.v. Xaverius (Hier); Biogr. Univ. s.v. Xavier (Jérôme); Dorn, St. Petersburg Catalogue, pp. 243–246; Rieu, i., p. 3; Ethé, Bodl. Lib. Cat. No. 364; Ethé, India Office Lib. Cat. Nos. 619–620; W. Pertsch, p. 57.

The work was edited, with a Latin translation, by Louis de Dieu, under the title of "Historia Christi Persice," Lugduni Bat., 1639.

The same wrote a history of St. Peter, also edited by L. de Dieu, Lugd. Bat., 1639; lives of all the twelve apostles, written in 1609, a copy of which is mentioned by Uri, p. 270; a Persian translation of the Psalms; and the "Guide of Kings," addressed to Jahângîr in 1609; see Bibliotheca Marsdeniana, p. 395.

We are told by the author in the preface that the emperor Akbar desired him to write an account of Christ's life in Persian. Hence the composition. In the conclusion he says that he collected his materials from the Gospels at Âgrah, where he was assisted in his Persian translation by Maulânâ 'Abd-u-s-Sattár bin Qásim Láhauri مولانا عبد الستار بن قاسم لاهوری.

In the preface, fol. 4ᵇ, he refers us for a detailed account of the subject to his other work Â'inah-i-Ḥaq Numá آئینهٔ حق نما, which, he says, he had then very nearly completed. The date and place of composition, given at the end of the preface, are Âgrah 15 Urdi Bihisht, A.D. 1602 = A.H. 1011 (wrongly written here 1612 هزار و شش صد و دوازده), for in the conclusion he distinctly says that he completed the work at Âgrah in the forty-seventh year of Akbar's reign (A.D. 1602).

The work is divided into four chápters as follows:—

I. Christ's infancy: باب اول در طفولیت مسیح و پرورش یافتن او: on fol. 4ᵇ.

II. His miracles and teaching: باب دوم در معجزها و تعلیم او on fol. 46ᵇ.

III. His pains, sufferings and death: باب سیم در جفاها و محنتها و مرگ مسیح, on fol. 144ᵃ.

IV. His resurrection and ascension: باب چهارم برخاستن مسیح از قبر و رفتن او بر آسمان, on fol. 164ᵃ.

A good and correct copy, with marks of collation in some places. References to the Gospels and other works are noted in the margins in red. Written in beautiful Nasta'lîq within gold and coloured ruled borders with an illuminated, now faded, head-piece. The headings are written in red.

The name داستان مسیح, by which the work is commonly known, is written in red as a running title at the top of every other page.

Dated 19th Dulqa'ad, A.H. 1037.

Presented to the library by Sayyid Ṣafdar Nawwâb of Patna.

No. 650.

foll. 37 ; lines 19 (in 4 coll.) ; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The same.

An incomplete copy of the preceding work.

The beginning of this copy is different from that of the above. It begins thus :—

پس از ستایش آفریدگار در جهان و تمجید شانع درماندگان الخ •

The first line on fol. 2ª of the above copy corresponds with the sixth on fol. 2ª of the present. It breaks off in the middle of the first-half of Chapter II, with the line corresponding with line 12, fol. 71ª, line 12, of the preceding copy.

Written diagonally in small Nasta'lîq on thin, but good paper, within three gold-ruled columns with an illuminated head-piece.

The title داستان مسیح is found here on fol. 1ᵇ.

The copy has numerous clerical errors.

Dated A.H. 1013.

Scribe : عبد الرزاق قندهاری .

It may be remarked here that the general appearance of the MS., the hand-writing and the illumination at the beginning lead us to suppose that the copy was written in, or immediately after, the 18th century, and that the date, A.H. 1013, is spurious.

PHILOSOPHERS.

No. 651.

foll. 53 ; lines 17 ; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

اقوال حکما

AQWÂL-I ḤUKAMÂ.

Biographies of ancient and modern philosophers and wise men, being an abridgment of Maqṣûd 'Alî Tabrîzî's (مقصود علی بتریزی)

Persian translation of Maulânâ Shams ud-Dîn Muhammad Shahrazûri's محمد شہر زوری (not Suhrawardi, as wrongly stated by Ethé, India Office Lib. Cat., No. 614) Târîkh ul-Hukamâ تاریخ الحکما.

Beginning:—

سپاس و ستایش حکیمی را که اول بی اولست قاصر از دریافت جلال او عقلهای عقلاں الخ •

The Arabic original, نزهة الارواح و روضة الافراح في تواريخ الحكماء المتقدمين و المتاخرين, was written by Shahrazûri about A.H. 600 = A.D. 1203, and consists of two parts, treating respectively of the ancient and the Muslim Philosophers. A complete copy is noticed by Ahlwardt, Berlin Cat., No. 10,055, and another by Sachau, Chronologie, Orientalischer Völker, p. l. A copy of the first part is described in the Leyden Catalogue, No. 1488.

The Persian translation was made by Maqsûd 'Ali Tabrîzi, in A.H. 1011 = A.D. 1602, according to Ethé (India Office Lib. Cat., No. 614) at the request of Sultân Salîm Shâh (afterwards Jahângir) in Akbar's reign, but according to Rieu, Supplt. No. 100, by order of Shâh 'Abbâs.

The title of the work and the name of the author are not given in our text, but in an endorsement on the fly-leaf at the beginning it is called Aqwâl-i Hukamâ هذ الکتاب مسمی با قوال حکما. It seems to be identical with the انتخاب تاریخ الحکما (also called قول الحکما) of Munshî Mir Sayyid Sadr ud-Din bin Mir Muhammad Sâdiq bin Mir Muhammad Amin منشی میر سید صدر الدین بن میر محمد صادق بن میر محمد امین, a copy of which is noticed in Ethé, India Office Lib. Cat., No. 618.

Contents:—

Preface, dealing with the use of philosophy, with the ancient Greeks, and their philosophers, fol. 2ᵃ.

Part I. Account of the ancient sages as follows—

Âdam, Shîs and Idrîs, fol. 4ᵃ.

Tât, son of Idrîs and اسقلبنوس (Aesculapius), fol. 8ᵃ.

انباذ قلس (Empedocles), and فیثا غورس (Pythagoras), fol. 8ᵇ.

سقراطیس (Socrates), fol. 10ᵃ.

افلاطون (Plato), fol. 14ᵃ; ارسطو (Aristotle), fol. 15ᵇ; انکسا غورس (Anaxagoras), fol. 16ᵇ; ثاوفرسطس (Theophrastus), fol. 17ᵃ; اودیموس (Eudemus) and اسخیلوس (Aeschylus), fol. 17ᵇ; دیمقراطیس (Democritus), قانس (Canusius) ارسطیس (Aristippus) and فلوطرخیس (Plutarchus), fol. 18ᵃ; سفیداس (Suidas), اسکندر افرودیسی (Alexander

Aphrodisiensis); Shaykh Abû 'Alî Ibn-Iskandar, Shaykh Yûnânî, Zarâdusht, ديوجانس كلبي (Diogenes Cynicus), fol. 18ᵇ; بقراط (Hippocrates), fol. 20ᵇ; اوميرس (Homerus), fol. 21ᵃ; سولون (Solon), fol. 22ᵃ; زيتون read زينون (Zeno), fol. 23ᵃ; اسكندر ذي القرنين (Alexander), fol. 23ᵇ; بطليموس (Ptolemaeus), fol. 26ᵇ; مساذرجيس, fol. 27ᵇ; غريقوريوس (Gregorius) and باسليوس (Basilius), fol. 28ᵃ: Luqmân, fol. 28ᵇ; جالينوس (Galenus), fol. 32ᵃ.

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Isḥâq bin Ḥunayn, a friend of Muktafî, skilled in astrology, on which he wrote several works, fol. 36ᵃ.

Muḥammad bin Dakarîyâ, well versed in كيميا (Chemistry), fol. 36ᵃ.

Abû 'Usmân Sa'îd bin Ya'qûb Dimishqi, well versed in Arabic and Yûnânî, fol. 36ᵇ.

Abul Khayr bin Bihnâm of Baġdâd, known as بقراط دوم or Hippocrates II, who embraced Islâm in his old age, fol. 36ᵇ.

Abû Naṣr Fârâbî, fol. 37ᵃ. Yaḥyâ Naḥwî, entitled بطريق, a Christian, who wrote two works on Christianity, for which he received 2,000 *dinârs*, fol. 38ᵃ.

Abû Sulaymân Muḥammad bin Mas'ûd Busti, who wrote the Ikhwânus Ṣafâ, consisting of fifty-one treatises, with the assistance of Abu'l Ḥasan 'Alî bin Hârûn Zanjânî (here رنجاني), Abû Aḥmad Nahrajûrî, 'Awfî, and Zayd bin Rafâ'ah, fol. 38ᵃ.

Abû 'Abd Ullah Bâbulî, versed in logic and author of a treatise on اكسير, fol. 38ᵃ.

Ya'qûb bin Isḥâq, a mathematician (مهندس), and Abû Zayd Balkhi, fol. 38ᵇ.

Abul Faraj Ṭayyib and Abul Qâsim Kirmânî, fol. 39ᵃ.

Abû Ḥâmid bin Isḥâq and Abû 'Alî bin Haysam (known as the 'Second Ptolemaeus'), fol. 39ᵇ.

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Abd-ul-Wâḥid Jûrjânî and Abul Ḥasan Aṣiri, fol. 41ᵃ.

Abul Qâsim 'Abd-ur- Raḥmân bin Abi Ṣâdiq, fol. 41ᵇ.

Abu'l Ḥasan 'Alî Nasawî and 'Umar Khayyâm, fol. 42ᵃ

Abû Hâtim Muzaffar Isfarâ'înî, Abu'l 'Abbâs (?- لوكرى), Qâḍî Zayn-ud-Dîn bin Sahlân Sâwaji, and As'ad Mahnî. fol. 42ᵇ.

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Sâhib bin 'Amid and Abû 'Ali Ahmad bin Muhammad Maskawayh. fol 43ᵇ.

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'Abd-ur-Rahmân Khâzin 'Allâmi, Muhammad bin Ahmad Bayhaqi. and Abû Rayhân Muhammad bin Ahmad Bîrûnî. fol. 45ᵃ.

Abu'l Hasan 'Awfi. Abû 'Alî Îsâ. and Shaykh Abû 'Alî Husayn bin 'Abd Ullah Bukhârî, fol. 45ᵇ.

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Abû Sulaymân Muhammad bin Tâhir Sijistânî, fol. 48ᵇ.

Ibn Sayyâr and Abu'l Hasan ibn Hârûn, fol. 49ᵃ

Ali bin Zayn Tabarî and 'Ali bin Shâhak, fol. 49ᵇ.

'Isâ bin 'Ali Jarrâh and Fakhr-ud-Dîn Muhammad bin Husayn ur-Râzî, fol. 50ᵃ.

Shihâb-ud-Dîn Abu'l Futûh Yahyâ Suhrawardi. fol. 50ᵇ.

Written in fair Nasta'liq within gold and coloured ruled borders with an illuminated head-piece.

Some folios at the beginning are inlaid in new margins.

The ink has corroded the paper.

Not dated. 18th century.

TRADITIONISTS AND LEARNED MEN.

No. 652.

foll. 96; lines 21; size $10\frac{3}{4} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

بستان المحدثين

BUSTÂN-UL-MUHADDISÎN.

'The Garden of Traditionists.' Biographical notices of eminent traditionists, with bibliographical accounts of their works.

Author: 'Abd-ul-'Aziz Dihlawi عبد العزيز دهلوي.

Beginning:—

الحمد لله حق حمده و الصلوة و السلام الاتمان الا كملان الخ

Maulânâ Shâh 'Abd-ul-'Azîz, son of the celebrated saint and scholar Maulânâ Shâh Wali Ullah of Dihli. is the author of the well-known commentary on the Qurân, entitled Tafsir-i-Fath-ul-'Azîz. and of several other works. He died on 7 Shawwâl, A.H. 1277 = A.D. 1824.

The author deals with those works on Hadis which are generally cited as authorities by other authors.

The work has been lithographed at an Indian Press, 1824 (the name of the place is not given).

Written in Indian Ta'liq.

Not dated. Apparently the middle of the 19th century.

No. 653.

foll. 112; lines 12; size $12\frac{3}{4} \times 7\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

سبحة المرجان في آثار هندوستان

SUBHAT-UL-MARJÂN FI ÂSÂR-I HINDÛSTÂN.

An incomplete copy of a Persian translation of Âzâd Bilgrâmî's Subhat-ul-Marjân.

Translator: Sayyid Shams-ud-Dîn Hasanî ul-Husaynî Banârasî سيد شمس الدين حسني الحسيني بنارسي.

Beginning:—

خداسیرا که ربه‌دو جهـــانست تنایش خارج از نطق و بیان است

Gulâm 'Alî Âzâd has been repeatedly mentioned in connection with other works of his. See No. 423.

From an anonymous note at the end of the copy we learn that the translator was in the service of Mahârâj Îsari Parshâd (Râjah of Banâras), 1869 = A.H. 1286, at whose order the translation was made. He was a pupil of his uncle 'Abd Ullah Banârasi, and was buried by the side of his father Shâh Wâriṣ 'Alî.

The translation begins with a versified introduction in which the translator praises the Râjah briefly, and says that he translated the work at the Râjah's order

The work is divided into four sections فصل.

I. fol. 6ª. On the pre-eminence of Hindûstân based on Ḥadiṣ and Tafsîr. فصل اول در بیان آنچه که آمده است از ذکر هند در تفسیر و حدیث.

II. fol. 50ª. Notices of the 'Ulamâ of Hindûstân: فصل دوم در ذکر علماء هند. It ends with a detailed account of the author.

The third and the fourth sections, treating respectively of 'the beauties of speech' در خوبیهای کلام and 'Love' در ذکر عاشقان و معشوقان are wanting.

Written in a beautiful and clear Nasta'liq.

Not dated. A modern copy.

WAZÎRS, AMÎRS, NAWWÂBS, KHÂNS, ETC.

No. 654.

foll. 227 ; lines 16 ; size $9\frac{1}{2} \times 6\frac{1}{2}$: $7\frac{1}{4} \times 4\frac{1}{2}$.

آثار الوزرا

ÂṢÂR-UL-WUZARÂ.

Biographical notices of the most celebrated Wazîrs from the oldest times down to the reign of Mirzâ Sulṭân Ḥusayn Bâiqarâ, who reigned from A.H. 873–911 = A.D. 1468–1505.

Author: Sayf-ud-Dîn Ḥâjî bin Niẓâm-ul-Faḍlî (Ethé, in his Bodl. Lib. Cat., No. 347, reads 'Aqlî). سیف الدین حاجي بن نظام الفضلي.

Beginning:—

شرایف تحمیدات حضرت پادشاهی را که در ایجاد کائنات بشریک و وزیر محتاج نگشت الخ

The author wrote this work for his patron, the great Wazîr Khwâjah Qiwâm-ud-Dîn Niẓâm-ul-Mulk ul-Khawâfi, with praise of whom the work concludes. According to a statement of the author on fol. 225ᵇ, this great statesman accompanied Sulṭân Abû Sa'îd Mîrzâ (A.H. 854–873 = A.D. 1450–1468) in an expedition to 'Irâq and Adarbâ'ijân in A.H. 871 = A.D. 1466, and was appointed Governor of Qum and Ray in A.H. 873 = A.D. 1467. We further learn from a passage on fol. 226ᵃ that in A.H. 875 = A.D. 1469 he was raised to the office of Wazîr by Sulṭân Ḥusayn Bâiqarâ.

It would appear from the preface that long before the composition of the present work the author had collected in a *Majmû'ah* the writings of great kings, saints, 'Ulamâ and Wazîrs, which was very much appreciated by the author's patron. The author then observes that as there was no work dealing with the lives of Wazîrs, he wrote the present work for his patron. He enumerates the following as forming the basis of his composition:—

تاریخ امام محمد جریر طبري ' - شهنامهٔ فردوسي ' - جامع الحکایات - کتاب فرج بعد شدة ' - جامع التواریخ ' - ترجمهٔ یمیني ' - مقامات خواجه ابو نصر مشکاني که از مصنفات ابو الفضل بیهقي است ' - تاریخ سلجوقي ' - تاریخ جهانگشای جویني ' - مجمع الانساب ' - قابوس نامه ' ظفر نامه ' - تاریخ ال مظفر ' - تاریخ کرمان ' - تاریخ نسایم الاسحار ' - رسالهٔ سوانح (تواریخ (Ethé, *loc. cit.*, has افکار رشیدي—

Besides the above works the author also mentions رسالهٔ مولانا عبد الوهاب العدني (fol. 2ᵃ), and تاریخ بني عباس مولفهٔ محمد بن عبدوس (fol. 65ᵃ).

As in the Bodl. Lib. copy, the date of composition given here (fol. 223ᵇ) is A.H. 803 = A.D. 1400, which, as shown by Dr. Ethé, is a mistake for A.H. 883 = A.D. 1478. It seems probable that the source of this and the copy in the Bodl. Lib. was the same.

The work is divided into two *Maqâlahs*. *Maqâlah* I. treats

of the distinguished Wazirs of the most renowned dynasties of the East down to the author's time. It is subdivided into twelve *Bâbs*, as follows:—

1. Wazirs of the ancient kings, i.e., Persian and Greek, باب اول در ذکر وزراء سلاطین ما تقدم, on fol. 7ᵇ.

2. Wazirs of the first four companions of the Prophet and the Imâms. باب دوم در ذکر وزرای خلفای راشدین و ائمهٔ مهدیین رضوان الله علیهم اجمعین, on fol. 13ᵇ.

3. Wazirs of the Umayyads باب سیم در ذکر وزرای بنی امیه, on fol. 13ᵇ.

4. Wazirs of the 'Abbâsids. باب چهارم در ذکر وزرای خلفای بنی عباس, on fol. 18ᵇ.

5. Wazirs of the Sâmânids, باب پنجم در ذکر وزرای آل سامان, on fol. 111ᵃ.

6. Wazirs of the Gaznawis. باب ششم در ذکر وزرای غزنویان انار الله برهانهم, on fol. 113ᵇ.

7. Wazirs of the Bûyids. باب هفتم در ذکر وزرای آل بویه, on fol. 145ᵃ.

8. Wazirs of the Saljûqis. باب هشتم در ذکر وزرای آل سلجوق, on fol. 149ᵇ.

9. Wazirs of the Khwârazm Shâhis باب نهم در ذکر وزرای سلاطین خوارزمشاهی, on fol. 190ᵃ.

10. Wazirs of Chingiz Khân and his descendants. باب دهم در ذکر وزرای جنگیز خان و اولاد و احفاد او, on fol. 193ᵇ.

11. Wazirs of the Muzaffarids and the Gûrids. باب یازدهم در ذکر وزرای آل مظفر و غور, on fol. 214ᵃ.

This heading is added here in a later hand.

12. Wazirs of Timûr and his successors. The heading is wanting, and a space left blank on fol. 217ᵇ seems to have been intended for it.

The second *Maqâlah* (در ذکر آصف زمان و خواجهٔ جهان قوام الحق والدین نظام الملک ابد الله ظلال جلاله علی کافة المسلمین) on fol. 223ᵇ, which, according to the index on fol. 7ᵃ, was to contain a special account of the author's patron Khwâjah Qiwâm-ud-Dîn, in four books (باب اول در اخلاق آنحضرت و ترجیح او بر تمامی وزراء عالم – باب دوم در حالات و کیفیات مهمات آنحضرت قبل از وزارت - باب سیم در حالات زمان وزارت – باب چهارم در عنایات و اصطناعات حضرت پادشاه اسلام بنسبت حال آنحضرت), occupies in the text only eight pages, and there is no subdivision. This *Maqâlah* is also imperfect in all the copies mentioned in Rieu, iii., p. 969; Ethé

Bodl. Lib. Cat. No. 347; Ethé, India Office Lib. Cat. No. 621; and Browne, Cambridge Univ. Lib. Cat., p. 187. It may, therefore, be concluded that the author did not finish his task.

A correct copy. Occasional emendations and marginal notes, found throughout the copy, suggest that the MS. was revised and collated. Many dates, not given in the original text, are noted in the margins in a later hand.

Written in beautiful learned Naskh, with the headings and the Arabic passages in red.

Dated 10 Rabi' I, A.H. 1044.

Scribe: ابن درویش اماعقلي شیخ حسن ملحق به سلسلۀ کبرویه .

The seals on the fly-leaf at the beginning have been effaced.

No. 655.

foll. 301; lines 21; size $11\frac{3}{4} \times 7\frac{1}{4}$; $9 \times 4\frac{3}{4}$.

مآثر الامرا

MA'ÂṢIR-UL-UMARÂ.

The earlier version of the great biographical dictionary of the famous *Amirs* of the Indian empire from the beginning of Akbar's reign to the time of composition, arranged alphabetically.

Author: Nawwâb Ṣamṣâm-ud-Daulah Shâh Nawâz Khân Shahid Khawâfi Aurangâbâdi · نواب صمصام الدوله شاه نواز خان شهید خوافي اورنگا بادي .

Shâh Nawâz Khân, originally named 'Abd ur-Razzâq, belonged to the Sayyid family of Khawâf, which had come to India during the reign of Akbar, and several members of which held distinguished offices under the Indian Timurids. He was born on the 28th of Ramaḍân, A.H. 1111 = A.D. 1700, in Multân, of which place his grandfather, Muḥammad Kâẓim Khân, was the Dîwân. In his early life he repaired to Aurangâbâd, and soon after was introduced to the court of Niẓâm ul-Mulk Âṣaf Jâh, who made him the Diwân of Berâr in A.H. 1145 = A.D. 1732. In A.H. 1150 = A.D. 1737, when Âṣaf Jâh went to Dihli and left his son, Nâṣir Jang, behind as his deputy, the latter made the author Diwân of his own office as well as royal Diwân. When Âṣaf ud-Daulah returned to the Deccan, and Nâṣir Jang opposed him, the author took sides with

the latter, and fought for him in the battle which took place in A.H. 1154=A.D. 1741. Having thus incurred the displeasure of Âṣaf Jâh, the author went into retirement, during which he occupied himself in writing the present work. He spent five years in this way, when Âṣaf Jâh re-instated him in the Dîwânî of Berâr, A.H. 1160=A.D. 1747. His return to duty, we are told, did not permit him to complete the work. When Nâṣir Jang succeeded his father, he made the author his Dîwân. In A.H. 1165=A.D. 1752, the author entered the court of Ṣalâbat Jang, and was appointed Ṣûbahdâr of Haydarâbâd. He lost this appointment, but when Ṣalâbat Jang came to Aurangâbâd, he made the author Prime Minister, and honoured him with the rank of seven thousand, together with seven thousand horse, and the title of Ṣamṣâm ud-Daulah. He held the post for four years, during which time he rendered valuable service to the State. He defeated Raghû Bhonsla, and took five lacs of rupees as tribute; imprisoned Surja Râo, the Zamindâr of Narmal, and confiscated his territory; took fifty lakhs of rupees from the Râjah of Maysûr as tribute; helped Râo Bâlâji against the Afgâns, and afterwards enlisted on the side of the French against the English. He held the post of Diwâni till A.H. 1170=A.D. 1757, when the discontented soldiery, their pay having fallen into arrears, rose against him and compelled Ṣalâbat Jang to appoint Âṣaf Jâh's son, Basâlat Jang, in his place. This hastened his downfall. He fled to the fort of Daulatâbâd, and his property, worth lakhs of rupees, was confiscated to the government. In Rajab, A.H. 1171=A.D. 1758, he was put under arrest at Aurangâbâd by Haydar Jang, and on the 3rd Ramaḍân of the same year was murdered by the French soldiers under Bussy, or, as some say, shot dead by that general himself.

We learn from the preface that after Ṣamṣâm ud-Daulah's death the Ma'âṣir ul-Umarâ, which he had left in the rough, was lost in the sack of his house. The famous Gulâm 'Ali Âzâd, repeatedly mentioned in this Catalogue (see Nos 423, 691, 697, 700, etc.), an intimate friend of the author, and attached to him as secretary, recovered the missing work after a prolonged search; arranged the scattered portions, and edited it, adding a preface, an account of the author's life, and four biographical notices extracted from his own work, Sarw-i Âzâd (see No. 697). An English translation of the author's life, as given by Âzâd, was published in the Quarterly Oriental Review, vol. iv., pp. 267-288.

Full particulars of the work and the author will be found in the editor's account, fol. 2ª; Morley, Descrip. Cat., p. 101; Elliot,

History of India, vol. viii., pp. 187–191. See also Rieu, p. 339; Ethé, Bodl. Lib. Cat., Nos. 166 and 167; E. Blool i., p. 372; Ethé. India Office Lib. Cat., Nos. 622–628.

The author's life by Ġulâm 'Alî Âzâd, fol. 2ª, beginning:—

نواب صمصام الدوله ــــ رحمة الله تعالى - نام اصلي وى مير

الرزاق است و اصلش از اعيان سادات خواف الخ *

The author's preface, on fol. 8ª, beginning:—

الحمد لله و سلام على عباده الذين اصطفى - اما بعد عرض ميدارد

عبد الرزاق الحسيني الخوافي الاورنگابادي كه از مبادي سن رشد

يز الخ *

The present MS. comprises 287 lives, beginning with خان كوكه, fol. 9ª, and ending with ياقوت خان حبشي, fol. 300ª.

Written in a scholarly Nasta'liq.

Not dated. Apparently first half of the 19th century.

There are two mutilated notes on the title-page. A s bearing the inscription ابو احمد خان, appears on the top of the sa page, and is followed by a note recording the price of the MS fifty rupees.

No. 656.

foll. 207: lines 27; size 12 × 7¼; 8¾ × 4¾.

مآثر الامرا

MA'ÂṢIR UL-UMARÂ.

The second edition of Shâh Nawâz Khân's Ma'âṣir ul-Uma revised and enlarged by his son, 'Abd ul-Ḥayy, in two separ volumes.

Volume I.

Begins with the author's life by Ġulâm 'Alî Âzâd. after following introductory lines:—

مصنف اين كتاب مستطاب كه با مير غلام علي آزاد بلگرامي مودت

صحبت فراوان داشتند بعد تحرير اين اوراق قبل ازين كه از ترتيب فارغ

شدند داعیهٔ حق را لبیک اجابت گفتند میر مذبور بحصول مسودهٔ مصنف مرحوم کهٔ از اوراق بیش نبود بسلک ترتیب کشیدند و حال مصنف مرحوم که هنوز زیب تحریر نیافته بود بدین افزودند وهی هذا *

At the end of the second volume 'Abd ul-Ḥayy gives a short account of his own life and some specimens of his verses. We learn that he was born in Aurangâbâd, A.H. 1142 = A.D. 1729. He devoted his early life to the pursuit of learning, and in A.H. 1162 = A.D. 1748 was raised to the rank of Khân by Nâṣir Jang, and appointed Diwân of Berâr. In the time of Ṣalâbat Jang he was made Governor of Aurangâbâd and the fort of Daulatâbad. Later on he attracted the notice of Nawwâb Niẓâm ul-Mulk Niẓâm ud-Daulah, from whom he received first the post and title (Ṣamṣâm ud-Daulah) of his father, and subsequently the title of Ṣamṣâm ul-Mulk. He was still in the Nawwâb's service at the time of writing this work. He adopted the poetical title Ṣârim, صارم.

From the concluding portion of Shâh Nawâz Khan's life, by Ġulâm 'Alî Azâd, we learn that 'Abd ul-Ḥayy's title was originally Shams ud-Daulah Dilâwar Jang. In the Ṣuḥuf-i Ibrâhîm he is called Ṣamṣâm ul-Mulk Dilâwar Jang.

According to a note found at the end of the British Museum copy (Rieu, Add. 21, 470, p. 341), 'Abd ul-Ḥayy died at the fort of Kanlas on the 15th of Jumâda I. A.H. 1196 = A.D. 1781, and was buried in his own garden at Ḥaydarâbâd.

Ġulâm 'Alî 'Azâd, in his Khizânah-i 'Âmirah, p. 296, speaking of 'Abd ul-Ḥayy in the present tense, says that he first adopted the takhallus Wiqâr وقار, but subsequently changed it to Ṣârim صارم.

This revised edition has been printed in three volumes in the Bibl. Indica Series, Calcutta, 1888–1891. An English translation of the work, by H. Beveridge, is appearing in the same series.

From the preface in the printed text, we learn that after Ġulâm 'Alî Âzâd had finished with the work, 'Abd ul-Ḥayy recovered other portions of his father's MS., and began in A.H. 1182 = A.D. 1768 to prepare this considerably enlarged edition, comprising, as he says, 730 notices. He enumerates thirty works as those on which he based his edition, and says that it was completed in A.H. 1194 = A.D. 1780.

C. Stewart, in his Catalogue, p. 19, makes a curious mistake regarding the authorship of the Ma'âṣir ul-Umarâ, reversing the relation of father and son.

The preface by 'Abd ul-Ḥayy, found in almost all the copies of his edition, is not in the present MS. The author's preface is however given in fol. 7[b].

This first half of the work, comprising 193 lives, and beginning with ادهم خان on fol. 9[a], ends with the letter Sîn, the last name being سر بلند خان. The names are arranged in alphabetical order.

No. 657.

foll. 208; lines and size same as above.

VOLUME II.

The second half of 'Abd ul-Ḥayy's edition of Ma'âṣir ul-Umarâ, comprising 250 biographical notices.

It begins with شمس الدین محمد خان اتکه پسر میر یار محمد غزنوی and ends with یلنک توش خان بهادر.

Both volumes are written by the same scribe in fair Naskh within gold and coloured ruled borders with the headings in red. Each volume has an ordinary illuminated head-piece..

Not dated. Apparently the latter half of the 19th century.

No. 658.

foll. 184; lines 11; size 7 × 4½; 5 × 3.

تذکرۂ صوبه داران اودھ و حیدر آباد

TADKIRAH-I-ṢÛBAHDÂRÂN-I-AWADH WA ḤAYDARÂBÂD.

The title is taken from an endorsement on the fly-leaf. The work consists of the portion of the Khizânah-i-'Âmirah (see No. 700) devoted to the account of Âsaf Jâh, his sons and other contemporary Nawwâbs, corresponding to fol. 26[b], line 1 to 98[a] of the Khizânah. Foll. 177[b]–184[a] contain the biography of Âzâd corresponding to foll. 98[b]–101[a] of the Khizânah.

Written in fair Nasta'lîq.

Dated 8th Dulḥijjah, A.H. 1203.

The following note in the hand-writing of H. Blochmann is found on the fly-leaf at the beginning:—

"The Súbahdárs of Audh and Haidarábád. An extract from the Khizânah-i-Âmirah by Ghulám Ali Ázád.

J. H. Blochmann, 1870."

The title-page bears the signature of Francis Gladwin.

SHAYKHS.

No. 659.

foll. 273; lines 19; size $9\frac{1}{4} \times 6\frac{3}{4}$; $6 \times 4\frac{1}{4}$.

تذکرة الاولیا

TADKIRAT-UL-AULIYÂ.

A very old and exceedingly valuable copy of the *first part* of the famous Tadkirat-ul-Auliyâ of Farîd-ud-Dîn 'Attâr (*d.* A.H. 627 = A.D. 1229), containing notices of eminent saints and Sûfis belonging mostly to the first three centuries of the Hijrah.

Beginning:

الحمد لله الجواد بافضل انواع النعماء المنان بشرف اصناف العطاء المحمود الخ

The author, who has been mentioned under Nos. 46–52, begins the work with a doxology in Arabic, followed by a preface in Persian in which he sets forth the object of the work.

Most copies of the Tadkirat-ul-Auliyâ comprise seventy to seventy-two biographies, and these are known as *Part I*; but some have a Supplement, called *Part II*, containing usually from twenty to twenty-five notices of eminent Shaykhs of a later period. This old copy of the *first part*, dated A.H. 724, differs from other copies in the arrangement as well as in the number of the articles. It contains seventy-seven notices, the last five of which in other copies are placed in the second part.

The text, which is archaic both in wording and in spelling, is of unique authority, and as written within a century of the author's

death, may be regarded as the most trustworthy transcript of work.

As the order in our copy is different from the order of otl copies, and as the names are spelt differently. the saints notic may be enumerated as follows:—

1. Ja'far Ṣâdiq. fol. 7ª. 2. Uways Qaranî, fol. 10ª. Ḥasan Baṣrî, fol. 15ª. 4. Mâlik Dînâr, fol. 24ᵇ. 5. Muḥamm Wâsi', fol. 28ᵇ. 6. Ḥabîb 'Ajamî, fol. 29ᵇ. 7. Abû Ḥâzim Mak fol. 32ᵇ. 8. 'Atbah bin Gulâm, fol. 33ª. 9. Râbi'ah 'Adawiyya fol. 34ª. 10. Fuḍayl 'Iyâḍ, fol. 42ᵇ. 11. Ibrâhîm Adham, fol. 4' 12. Bashar Ḥâfi, fol. 56ᵇ. 13. Ḍu'nnûn Miṣrî, fol. 60ª. 14. Bâyaz Bisṭâmi, fol. 68ᵇ. 15. 'Abd Ullah Mubârak, fol. 90ª: 16. Sufyi Sawrî. fol 94ᵇ 17. Abû 'Ali Shaqîq, fol. 98ᵇ. 18. Abû Ḥanîfe Kûfi. fol. 101ᵇ. 19. Imâm Shâfi'i. fol. 105ᵇ. 20. Aḥmad Ḥanbe fol. 108ª. 21. Dâ'ûd Ṭâ'î. fol. 111ª. 22. Ḥâriṣ Muḥâsibî, fol. 112 23. Abû Sulaymân Dârânî, fol. 115ᵇ. 24. Aḥmad Simal (Ethé, Bod No. 1051. reads Muḥammad Simâk), fol. 119ᵇ. 25. Muḥammad b. Aslanî Ṭûsî. fol. 120ª. 26. Aḥmad Ḥarb, fol. 121ª. 27. Ḥâti Aṣam, fol. 123ª. 28. Sahl bin 'Abd Ullah, fol. 126ᵇ. 29. Ma'ri Karkhî. fol. 135ª. 30. Sari Saqaṭi, fol. 137ᵇ. 31 Fatḥ Mauṣili, fc 142ᵇ. 32. Aḥmad Ḥawârî, fol. 143ª. 33 Aḥmad Khiḍrawayh, fc 144ª. 34 Abû Turâb Nakhshabî fol. 137ᵇ. 35. Yaḥyâ Ma'âd, fc 149ᵇ. 36. Shâh Shujâ' Kirmânî. fol. 157ᵇ. 37. Yûsuf bin-u Ḥusayn, fol. 159ᵇ. 38. Abû Ḥafṣ Ḥaddâd, fol. 163ª. 39. Ḥamdû Qaṣṣâr, fol. 168ª. 40. Manṣûr 'Ammâr, fol. 170ª. 41. Aḥmad bi 'Âṣim Antâkî, 172ª. 42. 'Abd Ullah Khubayq[1] (in the heading it written as خبق but in the body حبق: in the following copy خنيق in the third copy خبق; Ethé, India Office Copy No 1051, has Ḥaqî حقيق), fol. 173ᵇ. 43. Junayd Bagdâdî. fol. 174ª. 44. 'Amr bi Uṣmân Makkî. fol. 192ᵇ. 45 Abû Sa'îd Kharrâz, fol. 194ª. 4(Abul Ḥusayn Nûrî. fol. 197ᵇ. 47. Abû 'Uṣmân Ḥîrî (so in th third copy: this copy and the next have خيرى), fol. 202ᵇ. 48 Abu Muḥammad Ruwaym, fol. 206ᵇ. 49. Ibn 'Aṭâ, fol. 208ª. 5(Abû 'Abd Ullah bin ul-Jallâ (so in the following two copies; bu here bin-ul-Jalâl). fol. 212ª. 51. Ibrâhîm bin Dâ'ûd Raqqi. fo 213ª. 52. Yûsuf Asbâṭ, fol. 213ᵇ. 53. Abû Ya'qûb Nahrajû (in the following two copies. Abû Ya'qûb Isḥâq Nahrajûrî). fol. 215 54. Samnûn Muḥibb, fol. 216ᵇ. 55. Abû Muḥammad Murta'ish fol. 218ᵇ. 56. Abû 'Abd Ullah Muḥammad bin Faḍl, fol. 219ᵇ 57. Abul Ḥusayn Bûshanjî, fol. 220ᵇ. 58. Muḥammad bin 'Al ut-Tirmiḍî, fol. 221ᵇ. 59. Abû Bakr Warrâq. fol. 226ᵇ. 60. 'Abr

[1] So in Ikhtiyâr-ui Rafîq. Library copy, fol. 69ᵇ.

Ullah Manâzil, fol. 229ª. 61. 'Alî Sahl Iṣfahânî, fol. 230ᵇ. 62 Khayr-i-Nassâj, fol. 231ª. 63. Abul Khayr Aqta', fol. 232ª. 64. Abû Ḥamzah Khurâsânî, fol. 233ª. 65. Aḥmad Masrûq, fol. 233ᵇ. 66. 'Abd Ullah Turûgdi (the text has روغدی, which seems to be a mistake for تروغذی; see Mu'jam-ul-Buldân, where the place تروغذ is mentioned under the letter ت). fol. 234ᵇ. 67. 'Abd Ullah Maġribî, fol. 235ᵇ. 68. Abû 'Alî Jurjânî. fol. 236ᵇ. 69. Abû Bakr Kattânî, fol. 237ª. 70. Abû 'Abd Ullah Muḥammad ul-Khafif, fol. 239ᵇ. 71. Abû Muḥammad Jurayri (in the following two copies حریری). fol. 243ᵇ. 72. Ḥusayn Manṣûr Ḥallâj, fol. 245ª. 73. Ibrâhim Khawwâs, fol. 251ª. 74. Mamshâd (or Mimshâd) Dînawari. fol. 256ᵇ. 75. Abû Bakr Shiblî. fol. 258ª. 76. Abû Naṣr Sarrâj, fol. 271ª. 77. Abul 'Abbas Qaṣṣâb. fol. 271ᵇ.

The contents of both parts have been described in Ethé, India Office Cat. No. 1051, and of the first part in Cat. Codd. Or Lugd. Batav., iii., p. 17. See also Rieu, i., p. 344; W. Pertsch, Berlin Cat., pp. 548–551; Rehatsek, Cat. Raisonné, p. 190, No. 28; Stewart's Cat., p. 30; Copenhagen Cat., p. 8; Ethé. Bodl. Lib. Cat. No. 622. 1 and 2, No. 624, 1 and 2. and No. 625, 9 and 10; Ethé, India Office Cat. Nos. 1052 to 1054; Ḥâj. Khal. ii., p. 258; Mélanges Asiatiques. vol. v. p. 251. and Bibliotheca Sprenger., No. 354–6. Abridgments of the work have been noticed in W. Pertsch, Berlin Cat, p. 551 (by 'Abd-ul-Wâḥid Balgrâmî). and in Copenhagen Cat., *loc. cit.* A poetical version by 'Allâf or Ḥâfiẓ-i-'Allâf, composed A.H. 821 = A.D. 1418, has been described in detail in Rosen, Persian MSS., pp. 210–215.

The complete text has been lithographed in Lahore, 1889 and 1891, and in Bombay, A.H. 1321, but these editions have been superseded by the edition of R. A. Nicholson, 1905 and 1907. For some extracts in a German translation, cf. W. Pertsch, *loc. cit.*

The index, occupying foll. 6ª–7ª, has seventy-two names, but not in the order in which they appear in the text.

Written in Naskh within gold and coloured ruled borders, with a beautifully illuminated (now faded) double page 'Unwan.

The colophon is dated A.H. 724: سنه اربع و عشرین و سبعمایة (some mischievous hand has changed the last word to ستمایة, and has added "600" A.H. above it).

Scribe: احمد بن محمد بن الرشید الکازرونی.

Foll. 3–32 are mounted on new margins. The bottom of foll 169–272 is slightly water-stained, but the text is not affected. Some notes and *'Arḍ-dîdahs* are found on the title page. Two seals of a certain Luṭf Ullah, dated A.H. 1089 and 1094, are also found.

No. 660.

foll. 300; lines 17; size $9\frac{3}{4} \times 6\frac{1}{4}$; 7×4.

The same.

Another copy of the *first part* of 'Aṭṭâr's Tadkirat-ul-Auliyâ, beginning as No. 659.

The index at the beginning comprises seventy-four names, of which nine are added in a later hand. The text has only seventy-two notices.

Like most other copies, it begins with Ja'far Ṣâdiq and ends with Muḥammad Bâqir.

Written in neat and beautiful Naskh within red-ruled borders. The headings are written in large characters, and the Arabic passages in red.

The colophon is dated 16 Jumâda I, A.H. 830.

Scribe: بختي شاه بن ملقانشاه السّاغرجي.

No. 661.

foll. 365; lines 17; size $10 \times 6\frac{1}{4}$; $6 \times 3\frac{3}{4}$.

The same.

A very correct and beautifully written copy of the *first part* of 'Aṭṭâr's Tadkirat-ul-Auliyâ, containing notices of seventy-three saints. It begins with Ja'far-i-Ṣâdiq and ends with Muḥammad Bâqir. Throughout this valuable copy the meanings of difficult words, as well as notes and explanations, are given in the margin: but some of them, unfortunately, have been cut off by the binder; for instance, on fol. 53ᵇ.

The colophon is followed by two notes, both of which are undated and anonymous. The writer of the first says that he collated and corrected the copy to the best of his ability, while the second says that the copy was collated four times اولا و ثانياً و ثالثاً و رابعاً.

One or two folios are missing after fol. 1ᵇ, and the whole of the preface (excepting the first ten lines of the Arabic doxology), together with the portion of the index giving the first six names, is wanting.

Written in a beautiful neat Naskh within gold and coloured-ruled borders, with an illuminated 'Unwân. The headings and Arabic passages are written in gold and blue. The index occupies foll. 2ᵃ–4ᵇ.

The name of the person for whom the copy was prepared has been rendered illegible.

Dated Thursday, Rabi' I. A.H. 939.

No. 662.

foll. 442: lines 17; size 14 × 9; 9½ × 6.

صفوة الصفا

ṢAFWAT-UṢ-ṢAFÂ.

A detailed account of the life, sayings and miracles of the celebrated saint Shaykh Safi-ud-Din Isḥâq bin Shaykh Amîn-ud-Din Jabra'il al-Mûsawî, the ancestor of the Safawî kings of Persia.

Author: Tawakkul bin Ismâ'il bin Ḥâji ul-Ardabîlî, commonly called Ibn-i-Bazzâz, توكل بن اسمعيل بن حاجي الاردبيلي المشهور بابن بزاز.

Beginning:

ستايش و نيايش مر خالقي را كه شمه موجودات عالم را بيك امر

كن فيكون از ظلمات خفا بمنصه ظهور جلوه گردانيده *

Another title given to the work by the author is مواهب السنية في المناقب الصفوية (fol. 4ᵇ).

The date of composition of the work is not given, but it seems probable that the author wrote it about A.H. 750 = A.D. 1342. Shaykh Safi-ud-Din (who died, according to the present work, fol. 363ᵇ, on Monday, 12 Muharram, A.H. 735 = A.D. 1334) is always spoken of as dead, while his son and successor Sadr-ud-Dîn Mûsâ (who died, according to the Ḥabib-us-Siyar, A.H. 758 = A.D. 1356) is spoken of in the preface, fol. 4ᵃ, as still living. He also mentions in one place that in the year in which he was writing, Malik Ashraf (who reigned A.H. 745–758 = A.D. 1344–1356) dismissed his wazîr 'Abd-ul-'Ali, who had shown hostility to Ṣadr-ud-Dîn (fol. 395ᵃ).

On fol. 342ᵃ the author mentions that, accompanied by Shams-ud-Din Ardabili, he paid a visit of condolence to Shaykh Ṣafi-ud-Din on the death of his eldest son, Khwâjah Muḥyî-ud-Din. In

another place, fol. 296[a], he alludes to his being in Marâġah, with the same Shams-ud-Dîn, on Monday, the beginning of Shawwâl, A.H. 726 = A.D. 1325.

The author of the 'Âlam Ârâ-i-'Abbâsi, fol. 7[b] (No. 519), says that Darwish Tawakkul bin Ismâ'îl, commonly known as Ibn-i-Bâzzâz (wrongly written here as نزار), wrote the Ṣafwat-us-Ṣafâ in the time of Shaykh Ṣadr-ud-Dîn Mûsâ: درویش توکل بن اسمعیل مشهور باسم نزار (read بزاز) در زمان حضرت شیخ صدر الدین موسی کتابی در اوصاف اجداد عالی نژاد آنحضرت که مبین حالات و کرامات مشایخ و مقامات علیه اولیا است تالیف نموده بصفوة الصفا موسوم ساخته *

Ḥâj. Khal., vol. iv., p. 105 (where 'Bazzár' is a misprint for 'Bazzâz'): Majâlis ul-Mu'minîn (Library copy, fol. 325[b]); and Habib-us-Siyar, vol. iii, Juz. 4., p. 10, last line (where the author is called توکلی بن اسمعیل بزاز)—all ascribe the Ṣafwat-us-Ṣafâ to Ibn-i-Bazzâz. See Stewart's Cat., p. 27; St. Petersburg Cat., p. 289; see also Rieu, i., p. 345, where a revised edition of the work, prepared by Abu'l Fatḥ ul-Ḥusaynî, at the desire of Shâh Ṭahmâsp Ṣafawî (A.H. 930–984 = A.D. 1523-1576) is noticed. The work is divided into a *Muqaddimah* and twelve *Bâbs*, most of which are subdivided into several *Faṣls*, as follows:—

Muqaddimah. Dreams and prophecies that announced the advent of Shaykh Ṣafî-ud-Dîn, in two *Faṣls*, on fol. 6[a].

Bâb I. Genealogy of Shaykh Ṣafî-ud-Dîn, his birth and early life, and his meeting with his Pîr, Shaykh Zâhid, in eleven *Faṣls*. fol. 10[b].

Bâb II. The miraculous deeds which he performed for the deliverance of men, in three *Faṣls*, fol. 95[b].

Bâb III. The miraculous effects of his looks in favour or in anger, in three *Faṣls*, fol. 116[b].

Bâb IV. His discourses and sayings, in six *Faṣls*, fol. 153[a].

Bâb V. His supernatural powers manifested in various beings or inanimate objects, in three *Faṣls*, fol. 211[b].

Bâb VI. His trances and ecstasies (سماع و وجد), fol. 228[b].

Bâb VII. Manifestations of his supernatural powers, and his prophecies, in five *Faṣls*, fol. 233[a].

Bâb VIII. His mode of life, in twenty-seven *Faṣls*, fol. 328[a].

Bâb IX. His illness and death, in two *Faṣls*, fol 357[b].

Bâb X. Miracles wrought after his death, in three *Faṣls*, fol. 367[a].

Bâb XI. The celebrity of Shaykh Safi-ud-Dîn and his Khalifahs in distant countries, in three *Fasls*, fol. 404ª.

Bâb XII. (Wrongly written باب اول : Miraculous deeds of his disciples, in two *Fasls*, fol. 421ª.

The last section ends with a *Khâtimah* خاتمة الكتاب in Arabic devoted to praise of the work.

Written in beautiful bold Nasta'lîq within gold and coloured-ruled borders, with a finely illuminated head-piece and a sumptuously decorated double-paged 'Unwân. The headings are written in red throughout. The paper is thick and of a creamy colour. A large number of folios, written in ordinary Nasta'lîq, have been supplied in a later hand. The colophon, dated A.H. 1035, says that the MS. was copied in Merv Shâh-jahân, close to the shrine of Shaykh Nûr-ud Dîn Muhammad Khâfî :—

تمت الكتاب بعون الله تعالى الفقير الحقير بى بضاعت مير خليل
الجامي باتمام رسيدن كتابت (sic) در بلدۀ مرو شاهجهان در سر مزار
شيخ نور الدين محمد خافي سنه ۱۰۳۵ *

Seals and notes of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Asgar Husayn, *alias* Khwurshîd Nawwâb, of Patna, are found at the beginning and end of the copy.

No. 663.

foll. 267 ; lines 14 ; size 12 × 7¾ ; 7 × 3½.

مجالس العشاق

MAJÂLIS-UL-'USHSHÂQ.

Biographical notices of seventy-six great mystics and celebrated lovers, who flourished from the second century of the Hijrah down to the author's time.

Author: Sultân Husayn bin Sultân Mansûr bin Bâiqarâ bin 'Umar Shaykh bin Timûr Kûrkân سلطان حسين بن سلطان منصور بن بايقرا بن عمر شيخ بن تيمور كوركان .

Beginning :—

اى جميلى كه اشعۀ لمعات حسنت هرجا جراغى بر افروخت *

Sultân Husayn Bâiqarâ, surnamed Abul Gâzî Bahâdur, born A.H. 842 = A.D. 1438, was the last Timurid king of Persia. After his

father's death he made himself the master of Khurâsân, and ascended the throne of Harât in A.H. 873 = A.D. 1468. He was a most accomplished king, and a great patron of learning and of men of letters. Jâmî, 'Alî Shîr and other scholars of high attainments lived in his court. Khwând Amîr (d. A.H. 941 = A.D. 1534), in his Ḥabîb-us-Siyar, vol. ii., pp. 202, 229, speaks highly of the king's accomplishments and gives accounts of the distinguished men who flourished under him. Sulṭân Ḥusayn died on the 11th of Dul-ḥijjah, A.H. 911 = A.D. 1505.

The author, who gives an account of himself at the end, says that he at first applied his mind towards poetry, and composed some Gazals in Persian and subsequently wrote a *Dîwân* in Turkî, after which he undertook the composition of the present work. The dates of commencement of the work, A.H. 908 = A.D. 1502, and of its completion in the following year, given in the concluding lines of Rieu's copy (p. 352), are not found in the present MS.

Sulṭân Ḥusayn's claim to the authorship is denied by Bâbur, who in his memoirs observes that Kamâl-ud-Dîn Ḥusayn Kârizgâhî كمال الدين حسين كارزگاهى wrote the Majâlis-ul-'Ushshâq, and that it is a mere stupidity that Sulṭân Ḥusayn should have said that the work was written by himself. Amîn Râzî, in his Haft Iqlîm, fol. 55ª, distinctly tells us, however, that the Majâlis-ul-'Ushshâq, and the Manâzil-us-Sâ'irîn منازل السائرين, are the compositions of Amîr Kamâl-ud-Dîn Ḥusayn.

The work begins with an introduction on mystic love, as typified in the myth of Yûsuf and Zalîkhâ. The biographical notices, headed *Majlis*, begin with Ja'far Ṣâdiq, fol. 26ᵇ, and end with Sulṭân Ḥusayn, fol. 255ᵇ. The first fifty-five notices are arranged in chronological order. A complete list of the persons treated in the work is given in Rieu, i., p. 352. See also G. Flügel, vol. iii, p. 427; Jahrbücher. vol. 84; Anzeigeblatt, p. 38. The work has been lately lithographed at the Nawalkishor Press.

A valuable copy, written in elegant Nasta'lîq within gold and coloured borders, with a profusely illuminated double-page 'Unwân at the beginning. The copy contains 32 illustrations in the finest Persian style. They are found in foll. 13ᵇ, 23ª, 27ᵇ, 29ª, 34ª, 38ᵇ, 48ᵇ, 50ª, 59ª, 66ª, 69ᵇ, 74ª, 80ª, 84ª, 91ª, 98ᵇ 101ᵇ, 103ᵇ, 108ᵇ, 113ᵇ, 119ª, 125ª, 130ᵇ, 150ª, 167ᵇ, 177ª, 185ᵇ, 204ᵇ, 211ª, 221ᵇ, 231ᵇ, 262ᵇ.

There are several seals and 'Arḍ-dîdahs on the title page, but all of them are illegible. A note on the same page reads thus:—

٩ رجب سنة ٣ از وجوه عنايت الله تحويل محمد امين شد *

The MS. is not dated; apparently 16th century.
Scribe: احمد الحافظ الشيرازى.

No. 664.

foll. 316; lines 17; size 9 × 5¼; 5¾ × 3.

رشحات عين الحيات

RASHAHÂT-I-'AYN-UL-HAYÂT.

Notices on the holy Shaykhs of the Naqshbandî order, especially on Khwajah 'Ubayd Ullah Ahrâr, the spiritual guide of the author of the work.

Author: Fakhr-ud-Dîn 'Alî bin ul-Husayn ul-Wâ'izi ul-Kâshifî, known as Safî.

فخر الدين على بن الحسين الواعظي الكاشفي المشتهر بصفي •

Beginning:—

الحمد لمن رش رشحات الحقايق و الحكم على قلوب العارفين
رفيضه الاقدس الاقدم الخ •

Safi was the son of Husayn Wâ'iz Kâshifî (d. A.H. 910 = A.D. 1504), the well-known author. Like his father, he enjoyed popularity as a good scholar, and he succeeded him as preacher in Herat. He is the author of the work called Lataʼif-ut-Tawâʼif لطائف الطوائف (see No. 732), and wrote the poem Mahmúd wa Ayaz محمود و اياز. He died in A.H. 939 = A.D. 1532; see Habîb-us Siyar, vol. iii., juz. 3, p. 341; Sprenger, Oude Cat., pp. 80, 83.

We learn from the preface that the author was admitted to the presence of Khwâjah Ahrâr at the end of Dulqa'dah, A.H. 889 = A.D. 1484, and again in Rabi' II, A.H 893 = A.D. 1487, and heard him speak highly of the Naqshbandi Shaykhs. He carefully remembered these sayings, and noted them down as soon as the interviews were over. The meetings were followed by a long separation, during which he was to collect his notes; but owing to a series of obstacles he could not carry out his plan until after sixteen years, when he wrote the present work (A.H. 909 = A.D. 1503). He observes that he included in it notices on the successive generations of the Naqshbandi Shaykhs basing his information on the discourses of his spiritual guide, as well as on other reliable accounts of the sect.

Khwâjah Nasîr-ud-Dîn 'Ubayd Ullah Ahrâr, the account of whom forms the main topic of the work, was born in Ramadân, A.H. 806 = A.D. 1403, and died, according to the author's statement, fol. 312b, in great sanctity and renown, on 29th Rabî' I, A.H. 895 = A.D. 1489, in his eighty-ninth year, after an illness of eighty-nine days. Dr. Rieu, vol. i., p. 353, fixes his death in A.H. 893 = A.D. 1487.

In more than one place the author tells us that the title رشحات, the numerical value of which is 909, expresses the date of completion of the work; but a later date, namely, Sunday, 5 Sha'bân, A.H. 912 = A.D. 1506, fixing the death of 'Abd-ul-Gafûr Lârî, the most eminent of Jâmî's disciples, is found on fol. 149b, line 2.

The work is divided into a *Maqâlah*, three *Maqsads*, and a *Khâtimah*, each *Maqsad* being subdivided into three *Fasls*.

Maqâlah.—Notices on the Naqshbandi Shaykhs, in chronological order, fol. 3b.

مقاله در ذکر طبقات خواجگان سلسلهٔ نقشبندیه قدس الله ارواحهم العلیه من اولها الی اخرها هم بوجه اجمال و هم بطریق تفصیل *

Maqsad I. Notice on Khwâjah Ahrâr's ancestors, his ancestors and parentage, his early life, his character and his travels, fol. 178a.

مقصد اول در ذکر آباء و اجداد و اقربای حضرت ایشان و تاریخ ولادت آنحضرت و احوال ایام صبا و شمهٔ از شمایل و اخلاق و اطوار حضرت ایشان و ابتداء سفر و دیدن مشایخ زمان چه در ماوراء النهر و چه در خراسان مشتمل است بر سه فصل *

Maqsad II. His sayings, discourses and spiritual remarks, which the author received from his lips, fol. 209a.

مقصد دویم در ذکر بعضی از حقایق و معارف و دقایق و لطایف و حکایات و امثال که در خلال احوال از حضرت ایشان بی واسطه استماع افتاده مشتمل بر سه فصل *

Maqsad III. His miracles and wonderful deeds, with notices on the disciples by whom they are related, fol. 245a.

مقصد سیوم در ذکر بعضی از تصرفات و امور غریبه که بطریق خرق عادت از حضرت ایشان ظاهر شده است و نقل ثقات و عدول در آن بصحت پیوسته مشتمل بر سه فصل *

Khâtimah. His death fol. 312a. خاتمه در ذکر تاریخ وفات حضرت ایشان و کیفیت انتقال آن حضرت از دار دنیا بدار آخره.

The work concludes with the quotation of a *Ġazal* and a *Qiṭ'ah* from the third *dîwân* of Jâmî which, forming a chronogram giving the date of Khwâjah Aḥrâr's death, is followed by a panegyric *Qaṣîdah* of our author addressed to the saint Khwâjah Aḥrâr.

The contents of the work have been fully described in W. Pertsch, Gotha Cat., p. 121. See also Stewart's Cat., p. 28; Cat. des MSS. et Xylogr., p. 299; W. Pertsch, Berlin Cat., p. 563; Mélanges Asiatiques, vol. v., p. 250; Ḥâj. Khal., vol. iii., p. 461; Rieu, i., p. 353; Ethé, Bodl. Lib Cat., No. 360; Ethé, India Office Lib. Cat., Nos. 633-635.

A Turkish translation of the work by Muḥammad Ma'rûf bin Muḥammad Sharîf ul-'Abbâsi, made in A.H. 993 = A.D. 1585 (see Rieu, Turkish Cat., p. 74), was printed in Constantinople, A.H. 1236, and in Bûlâq, A.H. 1256. An excellent autograph copy of another Turkish translation by 'Ârif Chalabi, dated A.H. 1046, is preserved in this library; see also W. Pertsch, Berlin, Turkish Cat., p. 31.

The present copy is a good one. Written in a learned Nasta'liq hand within gold and coloured ruled borders, with an ordinary head-piece. The headings are written in red. The copy bears marks of collation. Foll. 298–316 have been inlaid in new margins.

Dated Monday, 20 Shawwâl, A.H. 1036.

No. 665.

foll. 180; lines 21-23; size 8 × 5¼; 5¾ × 3¾.

توضیح الرشحات

TAUḌÎḤ-UR-RASHAḤÂT.

A commentary upon the difficult passages in 'Ali bin Ḥusayn ul-Wâ'iẓi ul-Kâshifi's Rashaḥât (see the preceding number in this Catalogue).

Author: Muḥammad Ḥusayn bin Muḥammad Hâdi ush Shîrâzi محمد حسین بن محمد هادی العقیلی العلوی الشیرازی.

Beginning:—

سبحانك اللهم و بحمدك یا من لا اله الا هو الخ *

We learn from the preface that the author had formed the project of writing down the sayings and discourses of his spiritual

guide, Ḥabîb Ullah, which he had received from his mouth; but that he could not carry out his plan. He then adds that at a time when he was engaged in studying the Rashaḥât of Fakhr ud-Dîn bin Maulânâ Ḥusayn Wâ'iẓ in the presence of the Shaykh Ḥabîb Ullah, the Shaykh, in the course of his lectures on that work, discoursed on various divine and spiritual topics. Thus the author wrote the present work. It contains his spiritual guide's explanation of the Rashaḥât, as well as some other of his teachings and sayings.

The divisions of the work, which are the same as in the Rashaḥât, are as follows:—

Maqâlah, on fol. 2ᵃ; *Maqṣad I*, on fol. 76ᵃ; *Maqṣad II*, on fol. 96ᵃ; *Maqṣad III*, on fol. 158ᵇ; *Khâtimah*, on fol. 180ᵃ.

Written in ordinary Nasta'liq within coloured ruled borders, with the headings in red. Interlinear and marginal emendations, etc., prove that the copy has been collated throughout.

Dated Sunday, 5 Rajab, A.H. 1186.

No. 666.

foll. 210; lines 17; size $10\frac{1}{4} \times 6\frac{3}{4}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

اخبار الاخيار

AKHBÂR-UL-AKHYÂR.

This work, the full title of which is Akhbâr-ul-Akhyâr fî Asrâr-ul-Abrâr اخبار الاخيار في اسرار الابرار (see fol. 7ᵃ), contains biographical notices of eminent Shaykhs and holy men who lived or visited India from the time of the Muhammadan conquest to the end of the tenth century.

Author: 'Abd-ul-Ḥaqq bin Sayf-ud-Dîn ut-Turk ud-Dihlawî ul-Bukhârî عبد الحق بن سيف الدين الترک الدهلوي البخاري. He belonged to the Qâdiri order, and adopted the poetical *nom-de-plume* of Sayfî, which he subsequently changed to Ḥaqqî. For his life, see No. 537.

Beginning:—

شکر مر حضرت واهب العطيات را تعالی و تقدس که عطای او را

پایان نیست الخ *

After dwelling at some length on the advantages to be derived from recording the lives of saints and holy men, the author says in the preface that from various reliable sources he had succeeded in collecting accounts of the saints who lived or stayed in India from the beginning of the time of Mu'in-ud-Dîn Chishtî (*d.* A.H. 633 = A.D. 1236) to the end of the tenth century. Towards the end, on fol. 209ᵇ, he states that he had finished the compilation of the work before his setting out on a pilgrimage to the *Hijâz* in A.H. 996 = A.D. 1588. On his return, he thoroughly revised the work. According to the chronogram ذکر الاولیا quoted in Ethé, Ind Office Lib. Cat., No. 640, and also given in the lithographed edition, p. 369, but not found in this copy, the work was completed in A.H. 999 = A.D. 1591. In the Tuzuk-i-Jahângiri, Aligarh edition, p. 282, Jahângir says that in A.H. 1028 = A.D. 1619 he granted an audience to the author, who presented to him a work on the saints of India. For other copies, see Rieu, I. p. 355; Ethé, Bodl. Lib. Cat., No. 363; Ethé, Ind. Office Lib. Cat., No. 640. See also Elliot, History of India Vol. VI. p. 491.

Lithographed in the Ahmadi Press. A.H. 1270. The work is divided into three *Tabaqât* and a *Khâtimah*. It begins with the biography of Shaykh Muhyi-ud-Din Abû Muhammad 'Abd-ul-Qâdir ul-Husayni ul-Jilâni, fol. 6ᵇ.

The first *Tabaqâh* contains notices of Khwâjah Mu'in-ud-Din Sijzi, his contemporaries and disciples, fol. 19ᵃ.

The second treats of Shaykh Farid-ud-Din Ganj-i-Shakar, his followers and pupils, fol. 40ᵇ.

The third contains notices of all the saints who flourished from the time of Nasir-ud-Din Mahmûd Chirâg-i-Dihli down to the author's own time, fol. 66ᵇ.

It is followed by special chapters on ecstatic Shaykhs (ذکر بعضی مجاذیب الخ), fol. 185ᵃ, and female saints (ذکر بعضی از نسای صالحات), fol. 189ᵃ.

The *Khâtimah*, here styled (تکمله), treats of the author's ancestors, family, and his own life fol. 191ᵇ.

Written in ordinary Nasta'liq within coloured ruled borders, with an ordinary floral-designed head-piece.

A note on the title-page in the hand-writing of Maulavi Muhammad Bakhsh Khân, the founder of this library, says that he received the MS. as a present from Nawwâb Sayyid Fidâ Husayn Khân Sahib Bahâdur on the 7th of January, 1859.

The colophon is dated Friday afternoon, 26 Safar, the second

regna year of Abu'l Fath Muhammad Shâh, corresponding to A.H. 1133.

No. 667.

foll. 349; lines 16; size 11½ × 7¾; 7½ × 4½.

The Same.

A slightly defective copy of 'Abd-ul-Haqq Dihlawi's Akhbâr-ul-Akhyâr.

One or two folios are missing from the beginning, and the text opens abruptly thus:—

...... عروق در آمده اشجار اعضا و اوراق اطراف را الخ *

An index of the names of persons treated in the work is given at the end of the copy.

Written in fair Ta'lîq.

Dated A.H. 1278.

No. 668.

foll. 121; lines 17; size 7¼ × 4¾; 5¾ × 2¾.

اخبار الاصفيا

AKHBÂR-UL-ASFIYÂ.

This work, like the Akhbâr-ul-Akhyâr of 'Abd-ul-Haqq Dihlawi (see No. 666), contains biographical notices of the most renowned saints and holy men who lived or visited India.

Author: 'Abd-us-Samad bin Afdal Muhammad bin Yûsuf Ansâri.

عبد الصمد بن افضل محمد بن يوسف انصاري *

Beginning:—

جهان جهان آفرين مر جان و جهان آفرين را كه جان دانش و جان
سخن بصاحب فطرتان دقيقه رس الخ *

The author was a nephew of the famous Abul Fadl 'Allâmi, whose official letters, variously styled مكاتبات ابو الفضل-مكاتبات علامي and انشاء ابو الفضل, he collected and edited between A.H. 1011 and 1015 = A.D. 1602 and 1606. In the preface he tells us that for a long

time he had cherished the idea of writing a work on the saints and holy men of India, until in A.H. 1014 = A.D. 1605, in the reign of Jahângir, he fulfilled his desire by writing the present work. He concludes the preface with a eulogy of his native town, Âgrah.

The contents of the work are practically identical with those of the Akhbâr-ul-Akhyâr of 'Abd-ul- Ḥaqq Dihlawi (see No. 666). It begins, as the other does, with the life of Gauṣ-us-Ṣamadânî Quṭb-i-Rabbânî Shaykh Muḥyi-ud-Dîn Abû Muḥammad 'Abd-ul-Qâdir ul-Ḥusaynî ul-Jîlânî, on fol. 7[b], and ends with that of Fâṭimah Sâlimah, on fol. 120[b]. The index given at the beginning of the copy shows the names of 262 male (Ethé, Ind. Office Lib. Cat., No. 641, has 245) and 4 female saints, whose lives have been told in the work: but notices of many saints are missing on account of lacunae. After the life of شاه كردنر, fol. 20[b], of which there are only two lines, the notices of the following saints are wanting:—

شيخ صدر الدين بن شيخ بهاء الدين ذكريا - حسن رسن تاب - خواجه حمد شيخ - شيخ جمال الدين خندان روى - شيخ بدر الدين غزنوي - شيخ حسن افغان شيخ جمال الدين خطيب - شيخ بدر الدين محمد عوبنه دوز - ابو بكر موي تاب - المانسوي شيخ شرف الدين باني پتي - بابا حاجي رتن بن نصر الله and the first part of that of خواجه كرك, the end of whose life, on fol. 21[a], covers six lines.

The life of شرف الدين بن شيخ يحيى بن شيخ اسرائيل منيري, which begins on fol. 35[a], and breaks off on fol. 36[b], is followed by a lacuna; and the notices of the following saints are wanting: —

سيد جلال الدين بن سيد احمد كبير - قاضي عبد المقتدر - شيخ علاء الحق و الدين and مولانا فخر الدين زرادي.

The life of شيخ اخي جمشيد قنوجي, which begins on fol. 41[a] is also incomplete. It breaks off on fol. 42[b]; then the accounts of the following persons are wanting:—

شيخ قاسم تاج بخش - شيخ صدر الدين حكام - سيد محمد بن جعفر المكي and مولانا احمد تهانيسري.

The account of شيخ عبد القدوس بن شيخ اسمعيل كنكوى, of which only the heading is given (fol. 73[b]), together with that of مخدوم سالار, is also wanting.

Written in swift Nasta'lîq, with the headings in red. Additions and emendations are occasionally found in the margins.

The binding is in a damaged condition, all the folios being loose.

Not dated, apparently eighteenth century.

Of three seals on the title-page, two have been effaced; the third, dated A.H. 1109, bears the inscription سعادت الله .

No. 669.

foll. 114; lines 15; size $9\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

The Same.

This copy, transcribed from the preceding MS. by order of Maulavî Shihâb-ud Dîn Khudâ Bakhsh, formerly librarian of the library, has all the lacunae noted in the above copy, spaces being left blank, except that here the account of سيد محمد بن جعفر المكي and the earlier portion of the life of شيخ صدر الدين حكيم are to be found (foll. 40[b] and 41[a]). It is evident that the corresponding folios in No. 668 were lost after the transcription of this copy.

It contains a wordy colophon, beginning with the praise of God and the Prophet, after which Gulâm Muhammad 'Abbâs, otherwise Muhammad 'Abd Ullah, son of Hakîm Sayyid Ri'âyat Husayn of 'Azimâbâd (Patna), says that it was transcribed at his dictation from a damaged MS. at the request of his friend Shihâb-ud-Dîn Khudâ Bakhsh Khân, the librarian. The library scribe, محمد فضل الباري هرتسوي, adds that he transcribed the copy by order of the above-named, finishing it on 4 Sha'bân, A.H. 1323.

The copy, though neatly written, is full of clerical errors.

Written in fair Nasta'lîq, with the headings in red.

No. 670.

foll. 154; lines 17–19; size $8 \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

ترجمة خلاصة المفاخر

TARJUMAH-I-KHULÂSAT-UL-MAFÂKHIR.

A Persian translation of عبد الله بن اسعد اليافعي اليمني 'Abd Ullah bin As'ad ul-Yâfi'î ul-Yamanî's (*d.* A.H. 768 = A.D. 1367) Khulâsat ul-Mafâkhir, containing a collection of legends, most of them referring to the great saint Shaykh 'Abd ul-Qâdir Jilânî.

Beginning :—

الحمد لله رب العالمين ... ... میگوید اضعف عباد الله اصلی الله شانه که چون کتاب خلاصة المفاخر الخ *

Dr. Ethé, who notices two copies of the work, under the title ترجمة التكملة, in the Bodl. Lib. Cat., Nos. 332 and 333, and a third, entitled ترجمة خلاصة المفاخر, in the Ind. Office Lib. Cat., No. 643, observes that 'Abd Ullah Yâfi'î composed two works on the same subject: one, called خلاصة المفاخر, chiefly relating to Shaykh 'Abd ul-Qâdir Jilâni, and another, called روض الرياحين في حكايات الصالحين; and that to the latter work he composed a supplement (تكمله), of which the present work is a translation. It would, however, appear from the preface to the present copy, as well as from other reliable sources, that the Khulâsat-ul-Mafâkhir and the Takmilah are not two separate works, but are only two different names for the same work, viz. 'Abd Ullah Yafi'i's supplement to his Raudat-ur-Riyâhin. In the preface the translator observes thus :—

میگوید اضعف عباد الله ... ... که چون کتاب خلاصة المفاخر في مناقب الشيخ عبد القادر و جماعة ممن عظمه من الشيوخ الاكابر مشتمل است بر بعضی آیات عجیب و حکایات غریب . . ... و بغدکي ... ... شیخ قطب الانام شیخ عبد الله یافعي زائر الحرمين الشريفين ... .. این کتاب را بر سبيل التكمله لروض الرياحين في حكايات الصالحين تالیف فرموده ... الخ *

In the preface to the Khulâsat-ul-Mafâkhir in the Bûhâr Library copy, 'Abd Ullah Yâfi'î himself says that he wrote the work as a supplement (تكمله) to his Raudat-ur-Riyâhîn :—

التي هي من تتمة المعجزات و البراهين اردفتها على سبيل التكملة للكتاب الموصوف بروض الرياحين في حكايات الصالحين و سميته كتاب اطراف عجايب الآيات و البراهين وارداف غرايب حكايات روض الرياحين و لقبته بخلاصة المفاخر في اختصار مناقب الشيخ عبد القادر و جماعة ممن عظمه من الشيوخ الاكابر ... الخ *

The translator, who does not reveal his name, tells us in the preface that his spiritual guide, whom he designates as سید السادات قدوة المشایخ قطب العالم سیدی و شیخی و مخدومی شیخ جلال الحق و الشرع و الدین اچهٔ بخاری قدس الله سره و نور ضریحه had studied the original work (Khulâsat ul-Mafâkhir) for many years, and had frequently expressed the wish for a Persian translation of it. Our author undertook the translation at the desire of his spiritual guide.

The spiritual guide seems to have been Sayyid Jalâl-ud-Dîn Makhdûm-i-Jahâniyân, also known as Jalâl-i Surkh, who came from Bukhârâ to Bakr, and finally settled in Uch, where he died in A.H. 785 = A.D. 1384 (see Akhbâr-ul-Akhyâr, p. 72); for the author of the Sawâṭiʿ-ul-Anwâr (composed between A.H. 1135 and 1142 = A.D. 1722 and 1729) remarks that a disciple of Jalâl-ud-Dîn Bukhâri translated into Persian the تکمله, or the supplement to ʿAbd Ullah Yâfiʿi's Rauḍat-ur-Riyâḥîn. See Ethé. Ind. Office Lib. Cat., col. 332.

Notwithstanding this, Dr. Ethé (Bodl. Lib. Cat, *loc. cit.*) unaccountably holds that the present translation is possibly identical with Shaykh Uṣmân bin ʿUmar ul-Kahf's حکایات الصالحین (mentioned in Ḥâj. Khal., Vol. III, p. 81), which contains a Persian collection of legends of saints, divided into twenty *Bâbs* each consisting of ten *Ḥikâyat*.

The Rauḍat-ur-Riyâḥîn of Yâfiʿi contains 500 *Ḥikâyat*. A Persian translation of the same, made by Faḍl Ullah bin Asad Ullah ul-Ḥusaynî ul-Aʿrâbî us-Simnâni, with the takhallus Jahânî, under Sulṭân Muḥammad Quṭub Shâh (A.H. 1020–1035 = A.D. 1612–1626), is noticed in Ethé. Ind. Office Lib. Cat., No. 642. A Persian poetical version of the Takmilah, entitled ترجمهٔ تکمله, made by the poet ʿAbdi, under Shâh Jahân, in A.H. 1051 = A.D. 1641, is mentioned by Sprenger, Oude Cat., p. 307.

The present copy contains 196 *Ḥikâyat*. Each *Ḥikâyat* is preceded by the name of the Shaykh on whose authority it is related.

The last *Ḥikâyat* occupies foll. 128ᵇ–147ᵇ, and concludes with an Arabic Qaṣîdah in praise of Shaykh ʿAbd-ul-Qâdir Jîlânî.

The text is followed by fifteen letters, written by Shaykh ʿAbd-ul-Qâdir Jîlânî to his disciples and followers, occupying foll. 148ᵃ–154ᵇ. They are introduced by the following heading:—

مکتوبات من کلام قطب العالم شیخ محیی الدین سید عبد القادر جیلانی قدس الله سره العزیز

In the colophon (fol. 147b), dated Dulhijjah, A.H. 991. the work is wrongly ascribed to the saint 'Abd-ul-Qâdir Jilânî:—

تم الكتاب المستطاب المسمى بالتكملة للشيخ محى الدين عبد القادر رضى الله عنه ...... بيد العبد الضعيف ..... خواجه خضر حافظ بن شيخ ميرک العشرون من شهر ذى الحجه يوم الثلث ......سنه احدى و تسعين و تسعماية *

Written in ordinary Nasta'liq within red ruled borders, with occasional notes and emendations in the margins. Red lines round the pages. Some folios have been inlaid in blue margins.

No. 671.

foll. 117 : lines 15; size 8 × 5¾ : 6¾ × 3¾.

کلمات الصادقين

KALIMÂT-UṢ-ṢÂDIQÎN.

A very valuable and extremely rare work, consisting of biographical notices of saints who lie buried at Dihlî.

Author: Muḥammad Ṣâdiq Hamadânî محمد صادق همدانی.

The MS. defective at the beginning, opens abruptly thus:—

گواهست بر باد گیتی فرو
سیاهی شب روشنائی روز

In the preface the author calls himself محمد صادق همداني Muḥammad Ṣâdiq Hamadâni. He seems to be identical with the author of the Ṭabaqât-i-Shâh Jahânî (Rieu, iii., p. 1009), which in the Târikh-i-Muḥammadi is ascribed to Maulânâ Ṣâdiq Kashmîri (Rieu, iii., p. 1096b). It seems therefore probable that the author's ancestors originally belonged to Hamadan, and that from that place they emigrated to India, settling in Kashmîr. Among the poets of the reign of Jahângir in the author's Ṭabaqât-i-Shâh Jahânî (Rieu's copy, fol. 304b), there is mention of his brother, Mulla Muḥammad Yûsuf Kashmiri Hamadâni. Again, on fol. 92a of the present work, he tells us that his maternal grand-father, Ḥâjî Muḥammad Hamadâni, came to Multân, and finally settled in Dihlî, where he died

on the 19th of Ṣafar, A.H. 1006 = A.D. 1597. According to Rieu, p. 1009, the author was born about A.H. 1000 = A.D. 1591, and spent his life in Dihlî. In the present work, he frequently refers to the celebrated saint and writer, Shaykh 'Abd-ul- Ḥaqq of Dihlî, always designating him as حضرت مخدومی (Master). His spiritual guide appears to have been Khwâjah Muḥammad Bâqi un-Naqshbandî, خواجه محمد الباقی النقشبندی الاویسی, to whom he devotes a long notice, foll. 93ᵃ–112ᵃ, and who, according to the author's statement on fol. 93ᵃ, died on Monday, 25 Jumâdâ II, A.H. 1012 = A.D. 1603.

On fol. 91ᵇ, while eulogising the reigning sovereign, Jahângîr, the author says that a separate book would be required for the account of that Emperor, and that if chance should favour him, after completing the present work, he would write the Ma'âṣir-i-Jahângîrî.

We further learn that the author left another work, entitled سلسلة الصادقين. He refers to it on fol. 93ᵇ.

The date of completion of the work, given at the end, is Friday, 22nd Rajab, A.H. 1023 = A.D. 1614. The date of Muḥammad Ṣâdiq's death is unknown. He was still alive in A.H. 1046 = A.D. 1636, the year in which he composed the Ṭabaqât-i-Shâh Jahânî.

In the preface, the author enumerates the following works as those on which he based the present composition فواید, اخبار الاخیار, سیر الاولیا, سیر العارفین and طبقات ناصری. Other authorities quoted in course of the narrative are فواید السالکین, دلیل العارفین, تاریخ فیروزی, رشحات, نفحات, etc.

The notices, 125 in number, begin with خواجه قطب الدین بختیار اوشی and end with میان شیخ الهداد.

Contents :—

Muqaddimah.—Pre-eminence of Dihlî, fol. 3ᵃ.

Accounts follow of :—

1. Khwâjah Quṭb-ud-Dîn Bakhtyâr Ûshi, a disciple and *Khalîfah* of Khwâjah Mu'in-ud-Dîn Ḥasan Sijzî. He died on 14th Rabî' I, A.H. 633 = A.D. 1235; fol. 4ᵃ.

2. Khwâjah Tatmâji, son of Khwâjah Quṭb-ud-Dîn, buried by the side of his father's tomb; fol. 9ᵃ.

3. Sayyid Nûr-ud-Dîn Aḥmad Mubârak Gaznawî, *Khalîfah* of Shaykh Shihâb-ud-Dîn Suhrawardî, and, according to some, a disciple of Shaykh 'Abd-ul-Wâḥid bin Shaykh Shihâb-ud-Dîn Aḥmad Gaznawi. His tomb is to the east of the Ḥauḍ-i-Shamsî; fol. 10ᵃ.

4. Shaykh Ḥamîd-ud-Dîn Dihlawî; fol. 10ᵇ.

5. Qâḍî Ḥamîd-ud-Dîn Nâgûrî, *Khalîfah* of Shaykh Shihâb-ud-Dîn Suhrawardî, and, according to some, a disciple of Shaykh

Shams-ud-Dîn Samarqandî. He is the author of طوالع شموس. He died in A.H. 643 = A.D. 1245, and lies buried by the side of Khwâjah Quṭb-ud-Dîn; fol. 10b.

6. Shaykh Nâṣiḥ-ud-Dîn, son of Qâḍî Ḥamîd-ud-Dîn; fol. 14a.

7 and 8. Qâḍi Sa'd and Qâḍî 'Imâd, followers of Khwâjah Quṭb-ud-Dîn, by whose side they lie buried; fol. 14a.

9. Shaykh Mu'izz-ud-Dîn Dihlawî, a disciple of Quṭb-ud-Dîn, and buried by his side; fol. 14a.

10. Shaykh Wajîh-ud-Dîn, a contemporary of Quṭb-ud-Dîn; fol. 14b.

11. Shaykh Niẓâm-ud Dîn Abu'l Muwayyid, probably buried by the side of his mother Sârah's tomb; fol. 15a.

12. Shaykh Burhân-ud-Dîn Maḥmûd Abu'l Khayr, son of Abu'l Khayr As'ad ul-Balkhî. He received spiritual instruction from Burhân-ud-Dîn Marḡînâni. His pupil was Maulânâ Kamâl-ud-Dîn. His tomb is to the east of Ḥauḍ-i-Shamsî, and is known as تختهٔ نور; fol. 15a.

13. Shaykh Turk Bayâbânî, a disciple of Shaykh Shihâb-ud-Dîn Suhrawardi. He died in the reign of Mu'izz-ud-Dîn Bahrâm Shâh, and his tomb is on the skirts of the fort of Fîrûzâbâd; fol. 16a.

14. Shaykh Nûr-ud-Dîn Dihlawî, a contemporary of Sulṭân Nâṣir-ud-Dîn, son of Sulṭân Shams-ud-Dîn Iltamish. He is the author of جامع الحکایات. His tomb cannot be traced; fol. 16b.

15. Mu'in-ud-Dîn 'Imrânî. He wrote commentaries on مصباح, كنز, and حسامی: was a master of learning in Muḥammad Tuḡlaq's time; Maulânâ Shams-ud-Dîn Yaḥyâ was his pupil; fol 17a.

16. Khwâjah Muḥammad Mû'inah-dûz, a disciple of Qâḍî Ḥamid-ud-Dîn. His tomb is by the side of Ḥaḍrat Khwâjah's: fol. 17a.

17. Shaykh Badr-ud-Dîn Ġaznawî, a *Khalîfah* of Quṭb-ud-Dîn Bakhtyâr Ûshî. He died at the age of a hundred, in the reign of Sulṭân 'Alâ-ud-Dîn, and lies buried by the side of Quṭb-ul-Auliyâ: fol. 19a.

18. Khwâjah Bust: his tomb is to the north of Khwâjah's, on a higher level; fol. 19a.

19. Bâbâ Ḥâjî (?) Rûzbah: his tomb is near the old Namâzgâh; fol 19b.

20. Shaykh Imâm-ud-Dîn Abdâl, the sister's son of Ḍiyâ-ud-Dîn Mard-i-Ġayb; he received the robe of *Khilâfat* from Shaykh Badr-ud-Dîn Ġaznawî; died, A.H. 770 = A.D. 1368; fol. 20a.

21. Shaykh Râjî, *Khalîfah* of Badî'-ud-Dîn Shâh Madâr (fol.

20[a]) an account of whom, and of whose disciples and *Khalifahs*, is given here.

22. Shaykh Shams تارله ; fol. 21[b].

23. Shaykh Shihâb-ud-Dîn, *Khalîfah* of Shaykh Imâm-ud-Dîn Abdâl ; fol. 22[a].

24. Shaykh 'Imâd-ud-Dîn Dihlawî, a disciple of Shaykh Imâm-ud-Dîn Abdâl ; he received the robe of *Khilâfat* from Shaykh Shihâb-ud-Dîn 'Âshiq ; Shaykh Tâj-ud-Dîn Imâm was his favourite disciple ; fol. 22[a].

25. Shaykh Nizâm-ul-Haqq wad-Dîn, originally named Muhammad bin Ahmad bin 'Alî ; died on Wednesday, 18th Rabî' II, A.H. 725 = A.D. 1324 ; fol. 22[a].

26. Shaykh Najîb-ud-Dîn Mutâwakkil, brother and *Khalifah* of Farîd Ganj Shakar (died in the time of Mu'izz-ud-Dîn Kayqubâd, grandson of Sultân Giyâs-ud-Dîn Balban) ; fol. 28[b].

27. Shaykh Sadr-ud-Dîn Darwish : Shaykh Salâh-ud-Dîn was his disciple and *Khalifah* ; fol. 30[a].

28. Shaykh Nûr-ud-Dîn Parrân, a disciple of Shaykh Dâniyâl ; fol. 31[a].

29. Shaykh Diyâ-ud-Dîn Rûmî, a disciple and *Khalifah* of Shaykh Shihâb-ud-Dîn Suhrawardi ; died in the reign of Sultân Qutb-ud-Dîn ; fol. 31[b].

30. Sayyidî Maulah, who lived in the time of Sultân Balban ; fol. 32[b].

31. Shaykh Abû Bakr Tûsi, who lived in the time of Sultân Jalâl-ud-Dîn ; fol. 33[b].

32. Shaykh Farîd-ud-Dîn Nâgûri, the grandson of Hamîd-ud-Dîn Nâgûri ; collected the discourses of Hamîd-ud-Dîn, which he entitled سرور الصدور ; came to Dihlî during the reign of Sultân Muhammad Tuglaq ; left seven sons ; fol. 34[a].

33. Shaykh Nasir-ud-Dîn Mahmûd, a *Khalifah* of Shaykh Nizâm-ud-Dîn Auliyâ ; died, 18th Ramadân, A.H. 757 = A.D. 1356, during the reign of Firûz Shâh ; fol 34[b].

34. Fakhr-ud-Dîn Marwazi, a disciple of Shaykh Nizâm-ud-Dîn Auliyâ, died in the reign of Sultân Giyâs-ud-Dîn Tuglaq ; fol. 39[a].

35. 'Alâ-ud-Dîn Nîlî, a disciple and *Khalifah* of Shaykh Nizâm-ud-Dîn Auliyâ ; fol. 40[a].

36. Khwâjah Taqî-ud-Dîn, a disciple, *Khalifah* and sister's son of Nizâm-ud-Dîn Auliyâ ; fol. 39[b].

37. Khwâjah Hârûn, surnamed Rafî'-ud-Dîn, eldest brother of Khwâjah Taqî ; fol. 41[a].

38. Sayyid Muḥammad Kirmânî of the Sayyid family of Kirmân and Gaznîn; was a disciple and companion of Shaykh Farîd Ganj Shakar; fol. 40[b].

39. Qâḍî Muḥyi-ud-Dîn Kâshânî (on the margin), a disciple of Niẓâm-ud-Dîn Auliyâ, during whose life-time he died; fol. 42[a].

40. Sayyid Shams-ud-Dîn Khâmûsh, eldest son of Sayyid Muḥammad Kirmânî; died, A.H. 732 = A.D. 1331, during the reign of Sulṭân Muḥammad Tuġlaq; fol. 42[b].

41. Sayyid Aḥmad Kirmânî, another son of Sayyid Muḥammad Kirmânî; died on Thursday, 1st of Sha'bân, A.H 752 = A.D 1351; fol. 43[a].

42. Khwâjah 'Aziz-ud-Dîn, disciple of Niẓâm-ud-Dîn Auliyâ; fol. 43[a].

43. Khwâjah Qâḍi, son of Shaykh Ya'qûb; fol. 45[b].

44 and 45. Khwâjah Muḥammad and Khwâjah Mûsâ, sons of Fâṭimah, the third daughter of Shaykh-ul-Islâm Farîd-ul-Auliyâ, who was married to Badr-ud-Dîn Isḥâq; Mûsâ left the work انوار المجالس; fol. 44[a].

46 Khwâjah 'Aziz-ud-Dîn Ṣûfi, the son of Bibî Mastûrah, the wife of Farid-ul-Auliya; was a pupil of Qâḍi Muḥyî-ud-Dîn Kâshânî; an excellent calligrapher; composed تحفة الابرار فی کرامت الاخیار in praise of Niẓâm-ud-Din Auliyâ; fol. 44[b].

47. Khwâjah Abû Bakr Shiblî, an intimate friend of Sulṭân-ul-Auliyâ; fol. 45[a].

48 Jamâl-ud-Dîn Dihlawi, a disciple of Farid-ul-Auliyâ Ganj Shakar; revised the works of Diyâ-ud-Dîn Baranî; Sulṭân Muḥammad Tuġlaq gave him the title of انوار الملکی; his sons Khwâjah Aḥmad and Khwâjah Niẓâm-ud-Dîn were distinguished; fol. 45[a].

49. Maulânâ Faṣiḥ-ud-Dîn, a disciple of Sulṭân ul-Mashâ'ikh; fol. 45[b].

50. Maulânâ Shihâb-ud-Dîn Imâm, the Imâm of Niẓâm-ud-Dîn Auliyâ; the poet Khusrau had great regard for him; fol 45[b].

51. Shaykh Rukn-ud-Dîn Dihlawi, son of Shaykh Shihâb-ud-Dîn Imâm; was a leading *Khalîfah* of Niẓâm-ud-Dîn Auliyâ; Mas'ûdbak was one of his disciples; fol. 46[a].

52. Shaykh Kabîr Auliyâ, a favourite slave of Sulṭân Muḥammad Tuġlaq; his original name was Malik Qubûl; he died during the reign of Sulṭân Muḥammad; fol. 46[a].

53. Khwâjah Muayyid-ud-Dîn Anṣârî, a disciple of Niẓâm-ul-Auliyâ; left a son named Nûr-ud-Dîn Muḥammad; fol. 46[b].

54. Shaykh Ḥaydar, a friend of the Sulṭân-ul-Mashâ'ikh; fol. 46ᵇ.

55. Shaykh Abû Bakr Muṣallâ Bardâr, a disciple and Muṣallâ-keeper of Niẓâm-ul-Auliyâ; fol. 46ᵇ.

56. Khwâjah 'Aziz-ud-Dîn, the son of Abû Bakr; fol. 47ᵃ.

57. Maulânâ Shams-ud-Dîn Yaḥyâ, a favourite *Khalîfah* of Shaykh Niẓâm-ud-Dîn Auliyâ and a distinguished scholar of his age; he left several learned pupils, one of them the celebrated Shaykh Naṣîr-ud-Dîn Maḥmûd; he left a commentary on the مشارق, and wrote several treatises on Ṣûfism, one of which is called شمسة المعارف; died in the reign of Sulṭân Muḥammad Tuglaq; fol. 49ᵃ.

58. Maulânâ Wajih-ud-Dîn Bâbulî, a disciple and friend of Niẓâm-ud-Dîn Auliyâ; was held in high estimation by the 'Ulamâ of his time; fol. 49ᵇ.

59. Amir Khusrau Dihlawi, a favourite disciple and *Khalîfah* of Niẓâm-ud-Dîn Auliyâ; died on Wednesday, 9th Ḏu'lqa'd A.H. 725 = A.D. 1324; fol. 50ᵇ.

60. Khwâjah Shams-ud-Dîn, the sister's son of Amir Khusrau, and a most obedient follower of Niẓâm-ud-Dîn Auliyâ; fol. 53ᵃ.

61. Khwâjah Ḍiyâ-ud-Dîn Barani, a favourite of Niẓâm-ud-Dîn Auliyâ; was a constant associate of Amîr Khusrau and Amîr Ḥasan; he spent his last days in composing books, such as مآثر سادات, ثناء محمدى, صلوات كبير, عنايت نامهٔ الٰهى, and تاريخ فيروز شاهى; he also left حسرت نامه, etc.; fol. 53ᵇ.

62. Maulânâ Ḍiyâ-ud-Dîn Shâmi, a contemporary of Sulṭân-ul-Mashâ'ikh; he left a work entitled نصاب الاحتساب; fol. 54ᵇ.

63. Khwâjah Muayyid-ud-Dîn, a prince, was Governor of كره in the time of Sulṭân 'Alâ-ud-Dîn; he subsequently became a disciple of Niẓâm-ud-Dîn Auliyâ; in his old age he was seen by the author of the Siyar-ul-Auliyâ; fol. 55ᵃ.

64. Shaykh Niẓâm-ud-Dîn Shirâzi, an esteemed friend of Niẓâm-ud-Dîn Auliyâ; the author of the Siyar-ul-Auliyâ saw him after the death of Niẓâm-ud-Dîn Auliyâ; fol. 55ᵇ.

65. Shaykh 'Usmân Sayyâḥ, a disciple of Shaykh Rukn-ud-Dîn Abu'l Fatḥ, who was the *Khalîfah* of his grandfather Shaykh-ul-Islâm Bahâ ud Dîn Dakariyyâ; he attended the *majlis* of Shaykh Naṣîr-ud-Dîn; fol. 55ᵇ.

66. Shaykh Shihâb-ud-Dîn Ḥaqqûi, a disciple and *Khalîfah* of his father, Fakhr-ud-Dîn Zâhid; fol. 56ᵃ.

67. Shaykh Ṣadr-ud-Dîn Ḥakim, an esteemed *Khalîfah* and

companion of Shaykh Nasîr-ud-Dîn Maḥmûd, as well as a favourite of Shaykh Niẓâm-ud-Din; fol. 57ª.

68. Shaykh Fakhr-ud-Dîn Ṣâni, son and successor of Shaykh Shihâb-ud-Dîn Ḥaqgûi; fol. 58ᵇ.

69. Sayyid Yûsuf ul-Ḥusayni, son of Sayyid Jamâl; was a teacher in the Madrasah of Sultân Fîrûz; he died in A.H. 790 = A.D. 1388: he belonged to the school of Maulânâ Jalâl-ud-Dîn Rûmî, and was a pupil of Maulânâ Qutb-ud-Dîn Râzi, the commentator of شمسیة and مطالع; among his works is the یوسفی, a commentary on the لب الالباب: he also wrote a commentary on منار, entitled توجیه الافکار; fol. 59ª.

70. Qâdi 'Abd-ul-Muqtadir Sharîḥi, son of Qâdi Rukn-ud-Dîn; was a *Khalîfah* of Shaykh Nasir-ud-Dîn Maḥmûd; his pupil was Qâḍi Shihâb-ud-Dîn; he died, 26th Muḥarram, A.H. 791 = A.D. 1388; fol. 59ᵇ.

71. Shaykh Zayn-ud-Dîn, a disciple, *Khalîfah* and sister's son of Shaykh Nasîr-ud-Dîn Maḥmûd: fol. 60ª.

72. Mas'ûdbak, disciple of Shaykh Rukn-ud-Dîn bin Shaykh Shihâb-ud-Dîn Imâm; he was a relative of Sultân Fîrûz, and his original name was Shîrkhân: he wrote تمهیدات (introduction) on the model of تمهیدات عین القضاة همدانی; left a Dîwân and a work, entitled مرآة العارفین; fol. 60ª.

73. Shaykh Badr-ud-Dîn Samarqandi, a disciple and *Khalîfah* of Shaykh Sayf-ud-Dîn Bâkharzi; he died in the time of Sulṭan-ul-Mashâ'ikh; fol. 61ª.

74. Shaykh Rukn-ud-Dîn Firdausi, the *Pîr* of Shaykh Najîb-ud-Dîn Firdausî, and disciple of Badr-ud-Dîn Samarqandi; fol. 61ᵇ.

75. Shaykh Najîb-ud-Dîn Firdausi, disciple of the aforesaid Shaykh Rukn-ud-Dîn; one of his disciples was Sharaf Yaḥyâ; fol. 62ª.

76. Shaykh Ḥasan Ṭâhir, a disciple and *Khalîfah* of Râji Ḥâmid Shah, who was a disciple of Shaykh Ḥusâm-ud-Dîn Mânikpûri; he was born in Bihâr, whence his father had come from Multân; went to Dihli from Jaunpûr during the time of Sulṭân Ṣikandar Lodi, and died, 24th Rabi' I, A.H. 909 = A.D. 1503; he left a work entitled مفتاح الفیض; fol. 62ᵇ.

77. Maulânâ Samâ-ud-Dîn, son of Fakhr-ud-Dîn, was born in Multân, A.H. 808 = A.D. 1405; received the robe of *Khilâfat* from Shaykh Kabir-ud-Dîn Ismâ'îl, the grandson of Makhdûm Jahâniyân; lost his eye-sight in his old age; wrote a commentary on the لمعات, and also composed the work, مفتاح الاسرار; Shaykh Jamâli, a

scholar and poet, was his disciple; he died, 17th Jumâdâ II, A.H. 907 = A.D. 1501; fol. 64ᵃ.

78. Shâh 'Abd Ullah Qurayshî, a follower of Shaykh-ul-Islâm Bahâ-ud-Dîn Ḍakariyyâ; married his daughter to Sulṭân Bahlûl Lodî; Shaykh Ḥâjî 'Abd-ul-Wahhâb Bukhârî was his disciple; fol. 65ᵃ.

79. Shaykh Ḥâjî 'Abd-ul-Wahhâb Bukhârî, a disciple of Shâh 'Abd Ullah, and a descendant of Sayyid Jalâl Bukhârî; was born, A.H. 869 = A.D. 1464; he died, A.H. 932 = A.D. 1525, in the beginning of the reign of Ẓahîr-ud-Dîn Bâbur; he wrote a commentary on the Qurân; fol. 65ᵇ.

80. Shâh Abul Gayṣ Bukhârî, son of Shaykh Ḥâji 'Abd-ul-Wahhâb; he died in the reign of Sulṭân Bahlûl Lodî; fol. 67ᵇ.

81. Shâh Jalâl Shîrâzî, a disciple of Shaykh Muḥammad Nûr Bakhsh; came to Dihlî during the reign of Sulṭân Sikandar; he died, A.H. 944 = A.D. 1537, during the reign of Humâyûn; fol. 68ᵇ.

82. Shaykh Sulaymân Mandûî, son of عفان 'Affân; was born in Dihli; he traced his descent from Ibrâhîm Adham: his sons were Shaykh Dâ'ûd, Shaykh Maḥmûd and Shaykh Kamâl; Mirzâ Sulaymân visited him in A.H. 936 = A.D. 1529; he went to Mandû at the time of Tîmur's invasion of Dihlî; he died after a long life of one hundred and fifty, or more, years; fol. 69ᵇ.

83. Shaykh Muḥammad Mashâ'ikh, son of Ḥâjî 'Abd-ul-Wahhâb, daughter's son of Shaykh Ṣadr-ud-Dîn, and younger brother of Shâh Abul Gayṣ; he accompanied Humâyûn in the campaign of Gujarât; the date of his death, A.H. 942 = A.D., is expressed by the chronogram شیخ هادی بود; he was succeeded by his son Shaykh 'Abd-ul-Karîm, who was succeeded by Shaykh Muḥammad Shahîd, who was succeeded by Shaykh 'Abd-ul-Wahhâb, who was succeeded by Shaykh Muḥammad Yûsuf, who was still living at the time of the composition of the present work; fol. 71ᵇ.

84. Shâh Muzammil, received the *Khilâfat* from his great grandfather; was born A.H. 921 = A.D. 1515; was in the company of Shaykh Salim Sikrî; died at the age of thirty-seven, A.H. 958 = A.D. 1551, during the reign of Salim Khân, son of Shîr Khân; fol. 71ᵇ.

85. Shâh Mudaṣṣir, the fourth son of Ḥâji 'Abd-ul-Wahhâb; was born, A.H. 924 = A.D. 1518, and died, A.H. 961 = A.D. 1553; he was succeeded by his eldest son, 'Abd-ul-Gaffâr, who was succeeded by his son Sayyid Aḥmad, who was succeeded by Shaykh Salim. Shaykh Mudaṣṣir left another son called Shaykh Niẓâm, who died before 'Abd-ul-Gaffâr leaving three sons; fol. 72ᵇ.

86. Shaykh Rukn-ud-Dîn, son of 'Abd-Ullah Qurayshî; fol. 73ᵃ.

87. Shaykh Abu'l Fath Qurayshi, son of Shaykh Rukn-ud-Dîn; fol. 73ᵃ.

88. Shaykh Addhan Dihlawî, a disciple of Maulânâ Samâ-ud-Dîn; was the maternal grandfather of 'Abd-ul-Haqq Dihlawî; he died, A.H. 934 = A.D. 1527; fol. 73ᵃ.

89. Shaykh Yûsuf Qattâl, a disciple of Qâdi Jalâl-ud-Dîn Lâhaûri; died, A.H. 933 = A.D. 1526, in the reign of Zahîr-ud-Dîn Bâbur; fol. 73ᵇ.

90. Shaykh 'Abd Ullah Dihlawi, the eldest son of Shaykh Yûsuf Qattâl; died A.H. 980 = A.D. 1572; fol. 74ᵃ.

91. Shaykh Jamâlî; performed the pilgrimage to Mecca and Medina, and journeyed to Jerusalem, Rûm, Bagdâd, and visited Nizâm-ul-Dîn Mahmûd at Shirâz and Maulânâ 'Abd-ur-Rahmân Jâmî at Hari; was an eminent poet of India, and received due recognition at the hands of Bâbur and Humayûn; died A.H. 942 = A.D. 1535; fol. 74ᵃ.

92. Sayyid Husayn Pâi Minâri; came from Mashhad to Dihlî during the reign of Sikandar (Lodî); fol. 75ᵃ.

93. Shaykh Tâj-ud-Dîn Muhammad Dihlawi, son of Shaykh 'Abd-us-Samad, and a descendant of Farid-ul-Auliyâ Ganj Shakar; died towards the end of the eighth century A.H.; fol. 75ᵃ.

94. Shaykh 'Alâ-ud-Dîn Ajûdhani, a disciple of his grandfather, Shaykh Tâj-ud-Dîn bin Shaykh 'Abd-us-Samad bin Shaykh Munawwar his father's name was Nûr-ud-Dîn: was born, A.H. 872 = A.D. 1467, and died, 14th Rabi' II, A.H. 948 = A.D. 1541, during the reign of Shîr Khân Afgân: in his time he was called Farid-i-Sâni; fol. 75ᵇ.

95. Imâm Shîr Khân,[1] originally named Farid, the son of Hasan, a servant of a noble of the Lodi Kings; came to Bihâr during the reign of Sultân Ibrâhîm Lodi; assumed the title of King, A.H. 947 = A.D. 1540: died, A.H. 951 = A.D. 1544; fol. 76ᵃ.

96. Shaykh Hasan Khayâlî, eldest son and disciple of Shaykh Hasan Tâhir; died A.H. 944 = A.D. 1537; composed poems and also left some discourses مكتوبات; fol. 76ᵇ.

97 and 98. Sayyid Shams-ud-Dîn and Sayyid Abû Tâlib, two friends, who led an honourable life from the time of Sultân Ibrâhîm bin Sultân Sikandar Shâh to that of Islâm Khân bin Shîr Khân;

[1] Note: Shîr Khân hardly deserves mention in this work; but his name, like those of the saints noticed in the work, is written in rubric.

Islâm Khân accommodated them with great honour in his palace, and negotiated a marriage between one of his daughters and Abû Tâlib, who, however, declined the match. Soon afterwards, the two saints were found murdered in his house, and the king was suspected of the crime; fol. 78ᵇ.

99. Shaykh Amân Pânipatî, a great Ṣufî scholar: Shaykh Muḥammad 'Âshiq Sanbalî was his *Khalifah*: fol. 79ᵃ.

100. Sayyid Ibrâhîm Îrajî, son of Mîr Mu'în and disciple of Shaykh Bahâ-ud-Dîn Qâdirî Shaṭṭârî; died, A.H. 953 = A.D. 1546; fol. 79ᵇ.

101. Nûr Sayyid 'Abd-ul-Awwal, son of 'Alâ; according to Akhbâr-ul-Akhyâr, certain of his ancestors, who belonged to Zayd-pûr, in Jaunpûr, travelled to the Deccan; he was born there; after performing the pilgrimage, he returned to Aḥmadâbâd, and finally settled in Dihlî; his works are فيض البارى, a commentary on Ṣaḥîḥ Bukhârî; سير النبى; رسالۂ تحقيق نفنس; رسالۂ فرايض منظوم; a gloss on the فتوحات ابن عربى; an exhaustive gloss on مطول معاني; and glosses on several other works on different subjects; died, A.H. 968 = A.D. 1560, during the reign of Akbar; fol. 80ᵃ.

102. Shaykh 'Abd-ul-'Azîz, youngest son of Shaykh Ḥasan Ṭâhir Jaunpûrî, and brother of Shâh Khayâlî; was a *Khalifah* of Miyân Qâḍî Khân Yûsuf Nâṣiḥî Ẓafarâbâdî; was born at Jaunpûr, A.H. 896 = A.D. 1490: died, 6th Jamâdâ II, A.H. 975 = A.D. 1567; the date of his death is expressed by the chronogram, ذرۂ ناچيز, a phrase which he generally applied to himself in his life-time: he left several sons, among whom Miyân Shaykh Quṭb-ul-'Âlam was well known: among his compositions are عينيه and عزيزيه; fol. 82ᵃ.

103. Shaykh Isḥâq Multânî; died, A.H. 989 = A.D. 1581; fol. 85ᵃ.

103. Shaykh Ḥasan بودله; lived in the time of Salîm Khân, son of Shîr Khân; died, A.H. 967 = A.D. 1559; fol. 85ᵃ.

104. Maulânâ Muḥammad Majd; Sulṭân Muẓaffar Gujarâtî became his disciple, and held him in high estimation; brought to Dihlî by Humâyun, after the conquest of Gujarât; died in the reign of Shîr Khân Sûr; fol. 86ᵃ.

105. Shaykh Ḍakariyâ, surnamed Bahâ-ud-Dîn, a descendant of Ganj Shakar; died, A.H. 970 = A.H. 1562; fol. 86ᵃ.

106. Shaykh Tâj-ud-Dîn Dihlawî, son of Shaykh Bahâ-ud-Dîn Ḍakariyâ; wrote a commentary on نزهة الارواح; fol. 86ᵇ.

107. Shaykh Yûsuf Dihlawî, a disciple of Shâh 'Abd-ur-Razzâq

Jhanjhânah, whose discourses he collected; died in the reign of Akbar; fol. 85[b].

108. Shaykh Jâmî Dihlawî, eldest son of Shâh Muḥammad Khayâlî, and disciple of 'Abd ur-Razzâq; died at the end of A.H. 1024 = A.H. 1615; was succeeded by his son, Shaykh Kamâl; fol. 86[b].

109. Shaykh Ḥusayn, Naqshî, died. 14th Jumâda II, A.H. 980 = A.D. 1572; left several children, one of whom, Shaykh 'Alî Aḥmad, was well educated, and died in an assembly in the presence of Jahângir; fol. 87[a].

110. Shaykh Sayf-ud-Dîn. father of the celebrated saint, Shaykh 'Abd-ul-Ḥaqq Dihlawi; was born, A.H. 920 = A.H. 1514; and died, A.H. 990 = A.D 1582; his son, Shaykh 'Abd-ul-Ḥaqq. left about one hundred works; fol. 87[b].

111. Shaykh Rizq Ullah Dihlawi, brother of Shaykh Sayf-ud-Din, and uncle of 'Abd-ul-Ḥaqq; died, A.H. 979 = A.D. 1571: wrote an account of Sulṭân Sikandar Lodî, and of the dynasty down to his own time; fol. 92[a].

112. Maulânâ Ismâ'îl 'Arab, a disciple of Khwâjah 'Abd-ush-Shahîd; was an eminent scholar. most of the students of the Madrasah of Dihlî being his pupils; fol. 93[a].

113. Shaykh Bahlûl Dihlawî; spent most of his time in reading the Qurân, and delivering lectures on Tafsir. Ḥadis, Fiqh, etc.; fol. 93[b].

114. Shaykh Ḥâji Muḥammad; belonged to the Qâdiri order; died, 1st Ramaḍân, A.H. 1007 = A.D. 1598; fol. 94[a].

115. Shaykh 'Abd-ul-Ganî Bayâbâni; was a *Khalifah* of Shaykh 'Abd-ul-'Aziz; died, 9th Jumâdâ II. A.H. 1017 = A.D. 1608; fol 94[b].

116. Shaykh 'Abd ul-Wâḥid Ajûdhani; died, A.H. 1019 = A.D. 1610; fol. 95[b].

117. Shaykh Wali Muḥammad Dihlawi. a disciple of Shaykh 'Abd-ul-'Aziz; fol. 95[b].

118. Sayyid Muḥammad Muḥtasib Dihlawi. a contemporary of the author; fol 96[a].

119 Maulânâ Ḥâjî Muḥammad Hamadâni, the maternal grandfather of the author; came to Multân from Hamadân with Nûr Sayyid 'Alî, and settled in Dihlî; died, Thursday, 19th Safar, A.H. 1006 = A.D. 1597; fol. 96[b].

120. Khwâjah Muḥammad ul-Bâqî un-Naqshbandî ul-Uwaysi, the author's spiritual guide; died Monday, 25th Rabî II. A.H. 1012 = A.D. 1603; wrote a commentary on some *sûrahs* of the Qurân, and also left a Masnawî; fol. 97[a].

121. Miyân Shaykh Tâj; belonged to Sanbhal; was a disciple of the author's *Pîr*; fol. 110ᵃ.

122. Khwâjah Husâm-ud-Dîn Ahmad, a *Khalîfah* and companion of the author's *Pîr*; was very kindly disposed towards the author; fol. 110ᵇ.

123. Shaykh Ahmad Sirhindî Fârûqî, another *Khalîfah* and companion of the author's *Pîr*; fol. 112ᵇ.

124. Shaykh Ilahdâd, another *Khalîfah* of the author's *Pîr*; fol. 116ᵇ.

The work ends with a poem that the author wrote in praise of his *Pîr*, Khwâjah Muhammad Bâqî.

Written in ordinary Nasta'lîq, at the request of Sayyid Gulâm 'Ali, son of Sayyid Sa'd-ud-Dîn bin Sayyid Muhammad Sâdiq bin Sayyid Muhammad Sâdiq Ma'nawî, son of Sayyid 'Abd-ul-Wâhid of Shâhâbâd, Shâh Jahânâbâd.

Not dated; apparently 18th century.

No. 672.

foll. 303; lines 17; size 10 × 5¾; 6½ × 3¾.

زبدة المقامات

ZUBDAT-UL-MAQÂMÂT.

The life, miracles and spiritual teachings of the great saint of the Naqshbandi order, Shaykh Ahmad Fârûqî Sirhindî, and of his spiritual guide, Khwâjah Muhammad Bâqî Billah.

Beginning:—

احمد الله الباقي با البقاء الابدي و الدوام السرمدي الخ

In the preface, the author, who does not reveal his name, states that, although his ancestors belonged to the Kubrawî order, and although, in his earlier days, he had himself derived benefit from the society of several eminent Shaykhs of that order, even in his youth he was influenced by his inner feelings to attach himself to the Naqshbandî order. He chanced to come to India, where he made the acquaintance of Amîr Muhammad Nu'mân at Burhânpûr. In A.H. 1031 = A.D. 1621, he secured an interview with the great saint, Ahmad Fârûqî Sirhindî, whom he subsequently attended constantly for nearly two years, and from whom he received his spiritual instruction.

We learn further that the author wrote this work at the request

of Aḥmad Fârûqi's children, and that he had not proceeded far with the work, when the saint "renounced this world." i.e , died.

The author chose two titles for the work; viz.. Barâkât-ul-Aḥmadîyat-il-Bâqiyah بركات الاحمدية الباقيه and Zubdat-ul-Maqâmât زبدة المقامات. The latter, if the word عمر is prefixed, forms a chronogram for A.H. 1037 = A.D. 1627. in which year the work was completed.

At the end of the preface (fol. 4[b]). he observes that, after the completion of the work. he will give an account of the later Shaykhs of the order (Naqshbandî).

The work is divided into two *Maqsads*. each subdivided into several *Fasls*:

Maqsad I. Account of Aḥmad Sirhindî's spiritual guide, Khwâjah Muḥammad Bâqi Billah, who was born in Kâbul, A.H. 971 or 972 = A.D. 1563, and died (according to the chronogram بحر معرفت بود, fol. 25[b]), A.H. 1012 = A.D. 1603;—in four *Fasls*; fol. 4[b].

Maqsad II. Children and *Khalifahs* of Khwâjah Muḥammad Bâqi Billah, fol. 46[a], as follows:—

Children: Khwâjah 'Ubayd Ullah, fol. 49[a]; Khwâjah Muḥammad 'Abd Ullah, *ib.*

Khalifahs: Spaces for headings, which were to indicate the names of the *Khalifahs*, are left blank in many places, and the section ends with an account of Shaykh Ilahdâd: fol. 51[a].

Maqsad III. in eleven *Fasls*, as follows:—

1. Account of Shihâb-ud-Dîn 'Alî, entitled Farrukh Shâh Fârûqi ul-Kâbalî, Aḥmad Sirhindi's ancestor in the 15th degree; fol. 65[a].

Imâm Rafî'-ud-Dîn. Sirhindi's ancestor in the sixth degree: fol. 65[a].

Shaykh 'Abd-ul-Aḥad, Sirhindî's father; fol. 67[a].

Shaykh 'Abd-ul-Quddûs, a son of Shaykh Safî-ud-Dîn; fol. 70[b].

Shaykh Rukn-ud-Dîn, the second son and the first *Khalîfah* of 'Abd-ul-Quddûs; fol. 73[b].

Shaykh Jalâl Thânisari, a *Khalifah* of 'Abd ul-Quddûs: fol. 74[b].

2 Birth and early life of Aḥmad Sirhindî; fol. 90[b]. He was born in Sirhind, A.H. 971 = A.D. 1563.

3. Sirhindi's interview with Khwâjah Bâqî Billah, from whom he received spiritual instruction; fol. 98[a].

4 Sirhindi's writings and letters, addressed to his *Pir* (Bâqi Billah); fol. 115[b].

5. Special gifts which he received from God; fol. 125[b].

6. His daily prayers and devotion; fol. 138ᵃ.

7. His insight into divine matters or mysteries; fol. 152ᵇ.

8. Manifestation of his supernatural powers; fol. 178ᵃ.

9. His death; fol. 200ᵃ. He died on Tuesday, 29 Ṣafar, A.H. 1024 = A.D. 1624, at the age of sixty-three.

10. His children:—

Khwâjah Muḥammad Ṣâdiq, the eldest son; fol. 213ᵇ;

Khwâjah Muḥammad Sa'îd, the second son; fol. 219ᵇ;

Khwâjah Muḥammad Ma'ṣûm, the third son; fol. 231ᵃ.

11. His *Khalîfahs* and spiritual friends:—

Mîr Muḥammad Nu'mân; fol. 249ᵇ;

Shaykh Muḥammad Ṭâhir Lâhaurî; fol. 259ᵇ;

Aḥmad bin 'Abd-ul-Aḥad Fârûqî; fol. 261ᵃ.

Space for the insertion of the next *Khalîfah's* name is left blank on fol. 265ᵇ.

Shaykh Badî-ud-Dîn Sahâranpurî; fol. 267ᵃ;

Shaykh Nûr Muḥammad; fol 269ᵃ. Another blank space for a heading.

Shaykh Ḥamîd of Bangâlah, who studied at Lâhaur; fol. 270ᵇ;

Shaykh Muzammil; fol. 277ᵇ;

Shaykh Ṭâhir Badakhshî; fol. 279ᵃ;

Maulânâ Yûsuf Samarqandî; fol. 281ᵃ;

Maulânâ Ṣâliḥ Kûlâbî; fol. 283ᵃ;

Maulânâ Muḥammad Ṣiddîq, of Kishm, in Badakhshân; fol. 284ᵃ. Spaces for the insertion of the names of the next twelve *Khalîfahs* are left blank.

The work ends with some panegyrical *Rubâ'is*, addressed to Aḥmad Sirhindi and his *Pîr*, Bâqî Billah.

Written in ordinary Nasta'lîq on blue and creamy papers, with the headings in red.

Not dated, apparently the latter half of the 18th century.

No. 673.

foll. 207; lines 15; size 9 × 5¼; 6 × 3¼.

سفينة الاوليا

SAFÎNAT-UL AULIYÂ.

A very valuable copy of the famous work, Safînat-ul-Auliyâ, containing biographical notices of holy men and eminent Shaykhs from the beginning of Islâm to the author's time.

Author: Muhammad Dârâ Shikûh Hanafî Qâdirî محمد دارا شکوه حنفی قادری.

Beginning:—

الحمد لله رب العالمین ...... اما بعد اگرچه احوال و معجزات سید انام الخ *

The author of this work was the eldest son of Shâh Jahân, the ill-starred Dârâ Shikûh, who was put to death by his brother, Aurangzîb, in A.H. 1069 = A.D. 1658. He tells us in the preface that the biographical notices include the names, dates of birth and death, places of burial, and other particulars of all the holy men and saints treated in the work. He further states that he had the project of adding an account of contemporary saints, most of whom he had interviewed, but that he could not carry out his plan for want of leisure. He remarks in the conclusion that he wrote the work in a simple Persian style.

The author completed the work in the night of 27 Ramadân, A.H. 1049 = A.D. 1639, the 25th year of his age.

The contents of the work have been fully described in Ethé, India Office Lib. Cat., No. 647. See also Rieu, i., p. 356; Stewart's Cat., p. 25; Bibliotheca Sprenger, No. 367; W. Pertsch, Berlin Cat., pp. 58 and 546; J. Aumer, p. 140, etc. The work was lithographed in Lucknow, A.D. 1872.

This MS., revised and collated by the author himself, bears the marks of collation throughout. The additions and emendations in the margins are generally followed by the abbreviation صح, i.e., "correct."

The following note, written by the author himself, and dated A.H. 1050, is found on the title-page.

هذا کتاب سفینة الاولیا حرره محمد دارا شکوه حنفی قادری ۱۰۵۰ *

The above is followed by another note written by the author in two places:—قابله محمد دارا شکوه, i.e., "collated by Dârâ Shikûh."

The MS. has been supposed to be an autograph copy, but this is doubtful, since the handwriting of the text is different from that of the author on the margins and on the title-page.

Another note, by a former anonymous owner, dated A.H. 1176, says that he received the MS. from Sultân ul-Gâzî Ahmad Shâh Durrani at Lahore.

قد وهبنی هذ الکتاب السلطان الغازي احمد شاه درانی فی لاهور سنه ۱۱۷۶ *

The transfer must then have taken place immediately after Ahmad Shâh Durrâni's advance against the Marathas, and their defeat at Pânîpat in A.H. 1175=A.D. 1761.

Written in fair and scholarly Naskh within gold-ruled borders, with the headings in red. Some of the folios are in new margins.

No. 674.

foll. 90; lines 21; size 9 × 4¾; 6¼ × 3.

The same.

Another copy of Dârâ Shikûh's Safinat-ul Auliyâ, written in Nim Shikastah within gold-ruled borders.

Foll. 2-8 and 80-89 are written diagonally across the page.

Dated Saturday, 26 Sha'bân, the 39th year of 'Âlamgîr's reign (A.H. 1108).

Scribe: محمد مستقيم جبل العامل المكى.

A note on the title-page says that the MS. once belonged to Mirzâ Muhammad bin Mu'tamad Khân.

No. 675.

foll. 159; lines 15; size 10 × 5¼; 7 × 3¾.

سكينة الاوليا

SAKÎNAT-UL-AULIYÂ.

Biographies of the Indian saint, Mîr Muhammad, commonly called Miyân Mir or Miyânjîw, and his disciples.

Author: Muhammad Dârâ Shikûh محمد دارا شكوه (see No. 673).

Beginning:—

سبحان الذي هو الاول و الاخر و الظاهر و الباطن الخ *

After dwelling at some length on the virtues and excellencies of the Sûfîs, the author tells us in the preface that on the night of the 10th Dulhijjah, A.H. 1049=A.D. 1639, in his 25th year, he received initiation into the Qâdirî Silsilah from the 'great master.' He evidently means his spiritual guide, Muhammad Shâh Lisân Ullah (a disciple of Miyânjîw), a detailed account of whose life is given on

fol. 97ª. We learn from it that the real name of the saint was Shâh Muḥammad; that Miânjîw used to call him Muḥammad Shâh; that his friends and followers addressed him as Âkhwand (a preacher or tutor), and that his title was Lisân Ullah. From a note at the end of the copy, we learn that Muḥammad Shâh Lisân Ullah died on 13 Ṣafar, A.H. 1072 = A.D. 1661, and was buried in the vicinity of Lahore, near the tomb of Miyânjîw.

The date of composition of the work, given on fol. 5ᵇ, as A.H. 1042 = A.D. 1632, seems to be a mistake for A.H. 1052 = A.D. 1642, because later on (fol. 10ᵇ) the author refers to his previous work, Safînat-ul-Awliyâ, which he completed in A.H. 1049 = A.D. 1639.

Contents:—

Superiority of the Qâdirî Silsilah (order) to others, fol. 8ᵇ.

Life, sayings, works and miracles of Miyânjîw, fol. 14ª.

Account of Miânjîw's sister, Bîbî Jamâl Khâtûn, fol. 83ª.

Notices on the disciples of Miyânjîw, who had died before the time of composition of the present work, fol. 85ª.

Notices on those disciples of Miyânjîw who were still living, fol. 96ᵇ.

Mîr Muḥammad, better known as Miyân Mîr or Miyânjîw, to the description of whose life the work is chiefly devoted, was born in Sîwastân, Sind, A.H. 938 = A.D. 1531 (fol. 16ᵇ). He was the son of Qâḍi Sâjid-Tah (?) ساجد تہ (Rieu i., p. 258ª, has Sâ'in-dâtâ), son of Qâḍi Qalandar Fârûqî (fol. 17ª).

He spent the latter portion of his life in Lahore, where he was repeatedly visited by Shâh Jahân, and where he died in A.H. 1045 = A.D. 1635. Dârâ Shikûh erected a *qubbah* over his tomb.

Written in Indian Ta'lîq, within coloured-ruled borders.

Not dated, apparently 18th century.

No. 676.

foll. 647; lines 17; size 11 × 6½; 8¼ × 4.

مراة الاسرار

MIR'ÂT-UL-ASRÂR.

An extensive and very valuable biographical work, containing the lives of all the most renowned saints, religious heroes, and great Shaykhs, who lived from the rise of Islam to the first half of the 9th century.

Author: 'Abd-ur-Rahmân Chishtî bin 'Abd-ur-Rasûl bin Qâsim bin Shâh Budh 'Abbâsî-ul-'Alawî, عبد الرحمن چشتي بن عبد الرسول بن قاسم بن شاه بده عباسي العلوى.

Beginning:—

الحمد لله رب المشرق و المغرب فاينما تولوا فثم وجه الله الخ

The author, who belonged to the Chishtî order, gives a detailed account of his family, fol. 583ª. It would appear that one of his ancestors, Shaykh Dâ'ûd, emigrated from Balkh to India, and settled in Radawlî (Thornton's Rudauli), Oude, during the time of Sulṭân 'Alâ-ud-Dîn Khiljî of Delhi (A.H. 695–715 = A.D. 1296–1316).

Dâ'ûd's grandson, Shaykh Aḥmad 'Abd-ul-Ḥaqq, who was a *Khalîfah* of Shaykh Jâlal Pânipatî, and died, 15 Jumâdâ, A.H. 837 = A.D. 1433 (see fol. 596ª), was a renowned saint. He and his lineal descendants exercised spiritual supremacy in Radawlî. On the death of the author's brother, Shaykh Ḥamîd bin Shaykh Quṭb-ud-Dîn, great-grandson of Shâh Budh, and sixth in order of succession, in A.H. 1032 = A.D. 1622, the author, who had been appointed Ḥamîd's *Khalîfah*, succeeded to the authority (fol. 599ª).

In the preface the author tells us that, prior to the composition of this work, being anxious to get an insight into a certain stage of the mystical progress of the Ṣûfîs, he secluded himself for several "forty days" (اربعين) in devotion, but in vain, until during A.H. 1030 = A.D. 1620 he carefully studied the Tadkirat-ul-Awliyâ of Farîd-ud-Dîn 'Aṭṭâr, and in it, in the account of Bâyazîd Busṭâmî, found what he wanted. It was then that he formed the project of the present work; but he could not begin it till A.H. 1045 = A.D. 1635. In the conclusion we are told that he completed it on 27 Shawwâl, A.H. 1065 = A.D. 1654.

Besides this work, the author has left a life of Shâh Madâr (see No. 677 of this catalogue), a history of Sâlâr Mas'ûd, entitled Mir'ât-i-Mas'ûdî (see Elliot, History of India, vol. ii., p. 513), and an abridged translation of the Bhagawat Gîtâ, entitled Mir'ât-ul-Ḥaqâ'iq (see Rieu, iii., p. 1034ᵇ).

According to the author's statement in the preface, fol. 9ᵇ, the work was to consist of a *Muqaddimah*, twenty-nine *Ṭabaqât* and a *Khâtimah*; but in the conclusion, fol. 646ᵇ, he gives us to understand that, after writing the twenty-third *Ṭabaqah* down to the account of Shaykh Aḥmad 'Abd-ul-Ḥaqq, he found himself unable to go on with the work دست يارى نميداد كه ديگر طبقات و خاتمه تواند نوشت.

It was suspended for twelve years: then, on the occasion of the

author's second visit to the tomb of the great saint Khwâjah Mu'în-ud-Dîn Chishti, in A.H. 1065 = A.D. 1654, he was inspired by that saint to finish the work with the twenty-third *Ṭabaqah*, closing it with the account of Shaykh Ḥusâm-ud-Dîn Mânikpûrî, who died, according to the concluding line, on 15 Ramaḍân, A.H. 853 = A.D. 1449, and whose tomb the author visited in A.H. 1052 = A.D. 1642.

Rieu's statement that the work deals with the holy Shaykhs up to the author's own time is therefore incorrect. The author enumerates the following works as his sources (fol. 9b) :—

جواهر التفسير و تفسير حسيني و شرح مشكاة و روضة الاحباب و كشف المحجوب و انيس الارواح و دليل العارفين و فوايد السالكين و راحت القلوب و افضل الفواد و فوايد الفواد و سير الاوليا و بحر المعاني و معدن المعاني و شرح آداب المريدين و صفات العارفين و تكمله (written here تكلمه) غوث الصمداني و فتوحات مكى و فصوص الحكم و ترجمة العوارف و كلمات الصديقين و مناقب الاوليا و مناقب الاصفيا و لطايف اشرفي و تذكرة الاوليا و جامع علوم و خزانة جلالى و مراة العارفين و تاريخ يافعى كه آنرا روضة الجنان گويند و روضة الرياحين و كتاب عروة الوثقى و چهل مجلس شيخ علاء الدوله و فصل الخطاب و شواهد النبوة و نفحات و رشحات و روضة الصفا و حبيب السير و روضة الشهدا و سير العارفين و اخبار الاخيار و لطايف صوفيه و تاريخ فيروز شاهى تصنيف ضياء برنى و تاريخ مرآت سكندرى و تاريخ نظامى و منتخب التواريخ و ملفوظ شيخ احمد كهتو و ملفوظ شيخ احمد الحق *

In each of the twenty-three *Ṭabaqât* into which the biographical notices are arranged, the *Quṭb*, or recognized head of the Chishtîs, takes the lead, followed by accounts of the contemporary Shaykhs of the same or other orders.

Contents :—

Preface : treating of Ṣûfism, its various stages, the different degrees of spiritual knowledge, etc.

Muqaddimah : treating of the خرقه خلافت, or robe of spiritual succession, the four Pîrs, viz., Ḥasan, Ḥusayn, Khwâjah Kamîl Ziyâd, and Khwâjah Ḥasan Baṣrî, and the fourteen following *Khânwâdahs*, with a description of their essential features, fol. 17b :—

1. The Zaydîs, so called from Khwâjah 'Abd-ul-Wâhid bin ayd, a disciple and *Khalîfah* of Khwâjah Hasan Basrî.

2. The 'Iyâdîs, called after Fudayl bin 'Iyâd, *Khalîfah* of Khwâjah 'Abd-ul Wâhid.

3. The Adhamîs, after Ibrâhîm bin Adham, who received the robe of *Khilâfat* from Khidr (prophet), Fudayl 'Iyâd and Muhammad Bâqir.

4. The Hubayrîs, after Hubayrah Basrî, disciple and *Khalîfah* of Khwâjah Hudayfah of Mar'ash, who was a pupil of Ibrâhîm bin Adham.

5. The Chishtîs, after Abû Ishâq Shâmî, who received the name of Chishti from his spiritual guide, 'Ulû (Mamshâd) Dînawarî, pupil and *Khalîfah* of Hudayfah Mar'ashî. Abû Ishâq was sent to Chisht, where Abû Ahmad Chishtî became his disciple. In his last days Abû Ishâq made over the robe of *Khilâfat* to Khwâjah Abû Ahmad Abdâl, who was succeeded by Khwâjah Muhammad Chishtî, from whom Khwâjah Abû Yûsuf Chishtî received the robe, and was succeeded by Khwâjah Maudûd Chishtî. Likewise there were five Chishti *Khalîfahs* in India, viz. Khwâjah Mu'in-ud-Dîn Chishtî, Khwâjah Qutb-ud-Dîn Chishtî, Khwâjah Farîd-ud-Dîn Chishtî, Khwâjah Nizâm-ud-Dîn Chishtî and Khwâjah Nasîr-ud-Dîn Chishtî.

6. The 'Ajamîs, after Habîb 'Ajamî, pupil and *Khalîfah* of Hasan Basrî.

7. The Tayfûris, after Bâyazîd Bistâmî, called Tayfûr, who, according to the Latâ'if-i-Ashrafî, was a pupil of Habîb 'Ajamî.

8. The Karkhîs, after Ma'rûf Karkhî, originally a Christian, but converted to Islâm by Imâm 'Alî Ridâ, by whose order he gave spiritual instruction to his disciples at Karkh. According to others he received the *Khirqah* from Dâ'ûd Tâ'î, pupil of Habîb 'Ajamî.

9. The Saqatîs, after Sarî Saqatî, pupil and *Khalîfah* of Ma'rûf Karkhî.

10. The Junaydîs, after Junayd Bagdâdî, pupil and *Khalîfah* of Sarî Saqatî.

11. The Kâzarûnîs, after Abû Ishâq Kâzarûnî, pupil and *Khalîfah* of Abû 'Abd Ullah Khafîf, who was a *Khalîfah* of Junayd Bagdâdî's pupil, Muhammad Ruwaym.

12. The Tûsîs, after 'Alâ-ud-Dîn Tûsî, the pupil and spiritual successor of Shaykh Wajîh-ud-Dîn (here وجيه الدين) Abû Hafs (a follower both of the doctrines of 'Ulû Mamshâd Dînawarî and of Muhammad Ruwaym, through his two teachers Shaykh Muhammad 'Ammûyah and Akhî Faraj Zanjânî, respectively).

13. The Suhrawardîs, after Diyâ-ud-Dîn Abû Najîb Suhrawardî.

pupil and spiritual successor of Shaykh Wajîh-ud-Dîn Abû Hafs, who was lineal successor in the fourth degree of Junayd Bagdâdî. Abû Najib received the *Khirqah* from Ahmad Gizâlî, lineal successor in the fifth degree of Junayd.

14. The Firdawsîs, after Najm-ud-Dîn Kubrâ Firdawsî, who received the *Khirqah* from Abû Najib Suhrawardî, lineal successor in the sixth degree of Junayd.

The *Muqaddimah* continues with an account of the following twelve of the forty branch-families (خانوادهٔ فرع), otherwise styled *Silsilah*, i.e. subordinate orders, on fol. 22b :—

1. The Qâdiris or the Gausîs, called after 'Abd-ul-Qâdir Jîlânî, pupil and spiritual successor of Abû Sa'id Makhzûmi, who was lineal successor in the fourth degree of Junayd Bagdâdî.

2. The Yasawîs, after Ahmad Yasawî, pupil and *Khalîfah* of Yûsuf Hamadânî, lineal successor in the sixth degree of Junayd Bagdâdî.

3. The Naqshbandîs, after Khwâjah Bahâ-ud-Dîn Naqshband, pupil and successor of Amîr Sayyid 'Alî Kalâl, who received the *Khilâfat* from Abul Qâsim Gurgânî in the seventh degree. Abul Qâsim was third lineal successor of Junayd Bagdâdi.

4. The Nûrîs, after Abul Hasan Nûri, who received the robe *Khilâfat* from Sarî Saqatî.

5. The Khidrawîs, after Ahmad bin Khidrawayh, pupil a[illegible] *Khalîfah* of Hâtim Asamm, fifth lineal successor of Husayn bin '[illegible]

6. The Shattârîs, called شطاریه عشقیه, after Shaykh 'Abd U[llah] Shattâr, the pupil and successor of Muhammad 'Ârif, seventh li[neal] successor of Bâyazîd Bistâmî. 'Abd Ullah Shattâr was the fi[rst] Shaykh of this order to visit India.

7. The Husaynî Bukhârîs, حسینیه بخاریه, who trace their li[ne] from Sayyid Jalâl Bukhârî back to Imâm Husayn and 'Ali bin Abû Tâlib.

8. The Zâhidîs, after Badr-ud-Dîn Zâhid, disciple and *Khalîfah* of Fakhr-ud-Dîn Zâhid, successor in the eighth degree of Junayd.

9. The Ansârîs, after 'Abd Ullah Ansârî, successor of Junayd Bagdâdi in the fourth or fifth degree.

10. The Safawis after Safî-ud-Dîn Ishâq Ardabilî, pupil, successor and son-in-law of Zâhid Ibrâhîm Gilânî, fifth lineal successor of Abû Najib-ud-Dîn Suhrawardî.

11. The 'Aydarûsîs, after Mîr Sayyid 'Abd Ullah 'Aydarûsî, pupil and successor of Shaykh Abû Bakr, whose line is traced from Abû Madyan back to Junayd Bagdâdî.

12. **The Qalandarîs.** Their line is not traced from any partcular recognized head of an order. Muḥammad Qalandar and h pupils affirmed their belief in this order. Shâh Ḥaydar Qalanda Shâh Ḥusayn Balkhî and his pupils, Shams-ud-Dîn Tabrîzî, Mawlâr Rûm (i.e. Jalâl-ud-Dîn Rûmî) and his friends and attendants, Fakh ud-Dîn 'Irâqî, Khwâjah Isḥâq Magribî, and Ḥâfiẓ Shîrâzî, belonge to this order. The order, also known as Chishtîyah-i-Qalandarîyal چشتیه قلندریه, was spread in India by Shâh Khiḍr Rûmî, who cam to this country during the reign of Sulṭân Shams-ud-Dîn Îltamis (A.H. 607–633 = A.D. 1210–1235), and became a disciple of Khwâja Quṭb-ud-Dîn Bakhtyâr Ûshî.

The twenty-three *Ṭabaqât* contain biographical notices of th following, the recognised leader among those belonging to each suc cessive generation being mentioned first in every case :—

I.

Muḥammad, Abû Bakr, 'Umar, and 'Usmân, fol. 47a.

II.

'Alî and the twelve Imâms, fol. 70b.

III.

Ḥasan Baṣri and his contemporaries, fol. 95a. (Ḥasan's fu name was Abû 'Alî ul-Ḥusaynî bin Ḥasan ul-Baṣrî. According t some, his *Kunyah* was Abû Muḥammad, and according to others Ab Sa'îd. He died at Baṣrah, Rajab, A.H. 110 = A.D. 728, at the age o eighty-nine.) Kamîl bin Ziyâd, fol. 97a; Abû Yaḥyâ Mâlik Dînâı fol. 98a; Muḥammad Wâsi', fol. 99b; Abû Ḥâzim Makkî, fol. 100a Khwâjah Yûsuf Isbâṭ and Râbi'ah 'Adawiyah, fol. 100b.

IV.

Khwâjah 'Abd-ul-Wâḥid bin Zayd (originally of Baṣrah, wh died in A.H. 176 = A.D. 792; according to Safînah, 27 Ṣafar, A.H. 176) fol. 104b; Ḥabîb 'Ajami, fol. 104b; 'Atbah bin Gulâm, fol. 105b; 'Ab Ullah Ḥusayn, fol. 106a; Khwâjah Fatḥ bin 'Alî ul-Mauṣalî, fol. 106'

V.

Khwâjah Fuḍayl bin 'Iyâḍ, with his *Kunyah* Abû 'Alî (origin ally of Kûfah, but according to others of Merv, in Khurâsân or o Samarqand, who died at Mecca, in Muḥarram, A.H. 187 = A.D. 802, on fol. 107b; Sufyân Ṣaurî, fol. 109b; Abû Ḥanîfah Nu'mân bi Ṣâbit ul-Kûfî, fol. 110b; Imâm Shâfi'î, fol. 112b; Aḥmad Ḥanbal

fol. 114[a]; Abû Sulaymân Khwâjah Dâ'ûd bin Naṣr Ṭâ'î, fol. 115[a]; Bashar Ḥâfi, fol. 116[a]; 'Abd Ullah bin Mubârak, fol. 117[a]; Dâ'ûd Balkhî, fol. 118[a]; Manṣûr 'Ammâr, fol. 118[b]; Aḥmad bin 'Âṣim Antâkî. fol. 119[b].

VI.

Khwâjah Ibrâhîm Adham, with his *Kunyah* Abû Isḥâq, fol. 122[a]. (He was the son of Sulaymân bin Manṣûr Balkhî, of the royal family of Balkh. He was himself ruler of Balkh till he renounced the world and went to Mecca. On the eve of his death, he suddenly disappeared; and his burial place is unknown. Some say he lies buried in Bagdâd, by the side of Imâm Aḥmad Ḥanbal; but according to others in Syria, near the tomb of the prophet Lûṭ, i.e., Lot. According to Nafaḥât, he died in Syria, A.H. 161 = A.D. 777; according to others, in A.H. 176 = A.D. 792; while some give the date as Shawwâl. A.H. 187 = A.D 802.) Ma'rûf Karkhi, fol 122[a]; Du'n Nûn Miṣri, fol. 123[a]; Abû 'Alî Shaqiq. fol. 124[a]; Aḥmad bin Khiḍrawayh, fol. 125[a]: Ibrâhim, fol. 125[b]; Abû 'Abd Ullah Muḥammad bin Faḍl, fol. 126[a]; Muḥammad bin 'Alî Hakim ut-Tirmiḏî, fol. 126[b]; Abû Bakr Warrâq, fol. 127[b]; Abû 'Ali Jurjâni, fol. 128[a].

VII.

Khwâjah Ḥuḏayfah Mar'ashî. fol. 128[b]. (He died on 14 Shawwâl; according to Safînat-ul-Awliyâ. 18 Shawwal. The year of his death cannot be traced.) Bâyazîd Bisṭâmi, fol. 129[a]: Ḥâtim bin Aṣamm, fol. 132[b]: Abû Sulaymân Darânî, fol. 133[a]; Ibrâhim D..â-ul-Bagdâdi and Muḥammad Samâk, fol. 133[b]; Muḥammad bin Aslam Ṭûsi, and Abû Turâb, fol. 134[a]; Aḥmad Ḥawârî, fol. 134[b]; Yûsuf bin Yâsin, fol. 135[a]; 'Abd Ullah Muḥammad bin Ismâ'îl ul-Magribî, fol. 136[a].

VIII.

Khwâjah Hubayrah Baṣrî (died on 18 Shawwâl; but the year cannot be traced), fol. 136[b]: Khwâjah Sari bin Muglis us-Saqaṭi, fol. 137[a]: Yaḥyâ bin Ma'âḏ Râzi, fol. 138[a]; Abû Ḥafṣ Ḥaddâd. fol. 139[a]; Aḥmad Ḥarb, fol 140[a]: Abû Ḥamzah Bagdâdî. fol. 142[a]; Khayr-i-Nassâj, fol. 142[b]; Samnûn Muḥibb. fol. 143[b]: Abû Ḥamzah Khurâsânî, fol. 144[a]: Shâh bin Shujâ' Kirmânî. fol. 145[a].

IX.

Khwâjah 'Ulû Dînawarî (died 14 Muḥarram. year not given), fol. 164[a]; Junayd Bagdâdi. fol. 147[a]; Mamshâd Dinawârî, fol. 150[a]; Abû Sa'îd Kharrâz. fol. 150[b]; Abû 'Uṣmân Ḥîri. fol. 152[b]; Abu'l

'Abbâs Ahmad bin Muhammad Masrûq, fol. 153a; Abû Muhammad Ruwaym, fol. 153b; Abu'l Hasan Nûrî, fol. 154b; Hamdûm Qassâr, fol. 157a; 'Umar (in some works, 'Amr) bin 'Usmân ul-Makkî. fol. 158a.

X.

Abû Ishâq Chishtî (died on 14 Rabî' II—year not given—in 'Akkah, Syria), fol. 159a; Abû Bakr Shiblî, fol. 160b; Husayn bin Mansûr Hallâj, fol. 162b; Fârs bin 'Îsâ Bagdâdî, fol. 166a; Abu'l 'Abbâs ibn 'Atâ, fol. 167a; Abû Muhammad Jurayrî, fol. 168a; Abû Bakr bin Tâ'ir ul-Abharî, fol. 168b; Abû Bakr Kattânî, fol. 169a; 'Abd Ullah bin Muhammad Manâzil, fol. 170a; Abû 'Alî Rûdbârî, fol. 170b.

XI.

Khwâjah Abû Ahmad Chishtî (born 3 Jumâda II. A.H. 260 = A.D. 873, and died, A.H. 355 = A.D. 965; was buried in Chisht, 20 *Kroh* from Harât), fol. 171b; Abû Ya'qûb Nahrajûrî, fol. 173a; 'Abd Ullah bin Muhammad Murta'ish, fol. 173b; 'Abd Ullah bin Khafîf. fol. 174; Abu'l Khayr Hammâd Aqta'. fol. 176b; Abû 'Usmân Magribî, fol. 179a; Abu'l Qâsim Râzî, fol. 179b; Abu'l 'Abbâs Sayyârî, fol. 180a; Abu'l Qâsim Hakîm Samarqandî, fol. 181a; Abu'l Qâsim Nasrâbâdî, fol. 181b.

XII.

Abû Muhammad Chishtî (died A.H. 421 = A.D. 1030. during the time of Sultân Mahmûd), fol. 182b; Abu'l 'Abbâs Nahâwandî, fol. 185b; Abû Nasr Sarrâj, fol. 185b; Abu'l Fadl bin Husayn, fol. 187a; Abu'l Qâsim Bashar Yâsîn, fol. 188a; Abû 'Alî Daqqâq fol. 189b; Abû 'Alî Sayyâh, fol. 191a; Abû 'Abd-ur-Rahmân Sullamî, fol. 191b; Sultân-ush-Shuhadâ Amîr Mas'ûd, fol. 192b.

XIII.

Nâsir-ud-Dîn Abû Yûsuf Chishtî (son of Muhammad Sam'ân, and sister's son of Khwâjah Abû Muhammad bin Ahmad Chishtî, who died, A.H. 459 = A.D. 1066, at the age of 84, and was buried in Chisht), on fol. 205a; Abu'l 'Abbâs Qassâb, fol. 207b; Fadl Ullah bin Abu'l Khayr, fol. 209a: Abu'l Hasan Kharqânî, fol. 211a; Abû 'Abd Ullah Dâstânî, fol. 212b; Abu'l Qâsim Gurgânî, fol. 213a; Abu'l 'Abbâs Ashfânî, fol. 213b; Muhammad bin Husayn, fol. 214a; Alî bin 'Usmân 'Alî ul-Jullâbî ul-Gaznawî, fol. 215a; Khwâjah Ahmad, brother of Ismâ'îl Chishtî, fol. 216b; Abû Ismâ'îl 'Abd Ullah bin 'Alî Mansûr Muhammad Ansârî, fol. 217a; Shaykh Ahmad Nâmâqî ul-Jâmî, surnamed ژنده پیل, fol. 220b.

XIV.

Qutb-ud-Dîn Maudûd Chishtî, fol. 229b. (He was son of Nâsir-ud Din Abû Yûsuf Chishtî, and learnt the whole Qur'ân by heart at the age of seven. He succeeded his father at the age of 26, but placed himself for some time under the tuition of Shaykh Ahmad-i-Jâm in Harât. He died, 1 Rajab, A.H. 527 = A.D. 1132; and was buried in Chisht.) Ahmad bin Maudûd bin Yûsuf Chishtî, fol 227b: Abû Tâhir Kurd, fol. 228a; Abû 'Alî Fârmadi, fol. 229a; Abû Bakr bin 'Abd Ullah ut-Tûsî un-Nassâj and Imâm Muhammad Gazâlî bin Muhammad ul-Gazâlî ut-Tûsi, fol. 230b; Abu'l Fath Ahmad bin Muhammad ul-Gazâlî, fol. 232b; 'Ayn ul-Qudât Hamadânî, fol. 233a; Abû Nasr Abî Ja'far bin Abî Ishâq ul-Harawî, fol. 236a; Sultân Majd-ud-Dîn, fol. 236b.

XV.

Khwâjah Hâji Sharif Zandani, pupil of Maudûd Chishtî, fol. 237a. (He died on 3—or 6, according to Safinah—Rajab. The year is not known; but he was a contemporary of Yûsuf Hamadânî —*b.* A.H. 440 = A.D. 1048, and *d.* A.H. 535 = A.D. 1140. His tomb is in Syria.) Yûsuf Hamadânî, fol. 237b; Ahmad Yasawî, fol. 238b; 'Abd-ul-Khâliq Gujduwânî, fol 239b; Diyâ-ud-Dîn Abû Najîb 'Abd-ul-Qâhir bin 'Abd Ullah Suhrawardî, fol. 241a; Abû Muhammad bin 'Abd Ullah-ul-Basri, fol. 242b; Ahmad bin Abul Hasan ur-Rafâ'î, fol. 244a; Abû 'Abd Ullah Sauma'î, fol. 245b; Shaykh Hammâd Dabbâs, fol. 246a, Abû 'Abd Ullah Qudayb ul-Bân Mausalî, fol. 247a; Abu'l 'Abbâs bin 'Arif ul-Undulusî, fol. 248a; Hakim Sanâ'î ul-Gaznawî, fol. 148b.

XVI.

Khwâjah 'Usmân Hârûnî, pupil of Hâjî Sharîf Zandanî, fol. 250a. (He belonged to Hârûn, a village in Khurâsân or in Fargânah. He spent his last days in Mecca, where he died and was buried, 6 Shawwâl, A.H. 607 = A.D. 1210.) Muhyî-ud-Dîn 'Abd-ul-Qâdir Jîlânî, fol. 254a; Shaykh Abû Madyan Magribî, fol. 259a; Shaykh Sadaqahî Bagdâdî, fol. 260b; Abû Muhammad 'Abd-ur-Rahmân Tafyûnjî, طفيونجي, fol. 261a; Shaykh Muhammad ul-Awânî, fol. 262b; Abu's-Sa'ûd ibn u'sh-Shibli, fol. 263a; 'Adi bin Musâfir Shâmî ul-Hankârî, fol. 264a; Hayât bin ul-Qays ul-Tarrânî, fol. 264b; Abû Ishâq ibn uz-Zarîf, fol. 265a; Shaykh Jâgîr, fol. 265b; Abû 'Abd Ullah Muhammad bin Hâshimî, fol. 266a; 'Umar ibn Fârid ul-Hamawî, fol. 266b; Shaykh Mûsâ Sâdrânî, fol. 268b.

XVII.

Khwâjah Mu'în-ud-Dîn Chishtî, fol. 270ª. (He was son of Khwâjah Giyâs ud-Dîn Hasan Sijzî, and was born in Sijistân, A.H. 537 = A.D. 1142, but was brought up in Khurâsân. At the age of 15 he lost his father. He renounced worldly aspirations, and travelled to Samarqand and Bukhârâ and thence to Bagdâd, where he placed himself under the tuition of Khwâjah 'Usmân Hârûnî, from whom he received the robe of spiritual succession, خرقهٔ خلافت. He afterwards enjoyed the society of Shaykh Najm-ud-Dîn Kubrâ, for two and a half months; 'Abd-ul-Qâdir Jîlânî at Bagdâd, for five months and seven days; Diyâ-ud-Dîn Abû Najîb Suhrawardî; Shaykh Awhad-ud-Dîn Kirmânî; and Shihâb-ud-Dîn Suhrawardî. From Bagdâd he came to Hamadân, where he interviewed Yûsuf Hamadânî. He interviewed Abû Sa'îd Tabrîzî at Tabrîz, Shaykh Mahmûd at Isfahân, and then visited the tombs of Shaykh Abû Sa'îd Abu'l Khayr at Mahnah and of Abu'l Hasan Khirqânî at Khirqân. After visiting Shaykh Nâsir-ud-Dîn at Astarâbâd, he travelled to Harât. Sabzwâr, Balkh, Gaznî, Lahore, and Dihlî, and came at last to Ajmîr, where he finally settled. He died on 6 Rajab—some say Dulhijjah—A.H. 637 = A.D. 1239; according to others, A.H. 633 = A.D. 1235 and also A.H. 636 = A.D. 1238.) Najm ud-Dîn Kubrâ, fol. 282ᵇ; Shihâb-ud-Dîn 'Umar bin Muhammad us-Suhrawardî, fol. 287ᵇ; Shaykh Muhyî-ud-Dîn Muhammad bin ul-'Arabi, fol. 289ᵇ; Shaykh Rûzbhân Baqli ush-Shîrâzi, fol. 294ª; Shaykh Bahâ-u'd Dîn Walad, fol. 296ª; Sayyid Burhân-ud-Dîn Muhaqqaq, fol. 297ª; Majd-ud-Dîn Bagdâdî, fol. 297ᵇ; Sa'd-ud-Dîn Hummû'î, fol. 2.8ᵇ; Sayf-ud-Dîn Bâkharzî, fol. 303ª; Radî-u'd-Dîn 'Alî Lâlâ Gaznawî, fol. 305ª; Bâbâ Kamâl Jandî, fol. 306ᵇ; Shams-ud-Dîn bin Muhammad bin 'Alî bin Malik dâd ut-Tabrîzî, fol. 308ª; Shihâb ud-Dîn Maqtûl, fol. 310ª; Farîd-ud-Dîn 'Attâr, fol. 312ª; Muhammad Turk Nârnawlî, fol. 314ª; Mîr Sayyid Husayn Khingsawâr, fol. 315ª; Sayyid Nûr-ud-Dîn Mubârak Gaznawî, fol. 316ª; Shaykh Hamîd-ud-Dîn Sûfî us-Sawâlî, fol. 317ª.

XVIII.

(Beginning with an illuminated head-piece.) Khwâjah Qutb-ud-Dîn Bakhtiyâr bin Kamâl-ud-Dîn Ahmad bin Musâ Ûshî, entitled Kâkî and Bakhtyâr, fol. 320ᵇ. (He was born in Ûsh, in Mâwarâ-un-Nahr, or in Fargânah. His father died when he was only a year and a half old. He was a pupil and the chief *Khalîfah* of Khwâjah Mu'în-ud-Dîn Chishtî, with whom he spent the last years of his life at Delhi and Ajmîr in intimate friendship. He died in

Delhi, Monday, 14 Rabi'I, A.H. 633 = A.D. 1235, and was buried near the Ḥawḍ-i-Shamsî.) Bahâ-ud-Dîn Ḍakarîyâ Multânî, fol. 327a; Jalâl-ud-Dîn Muḥammad Balkhî ur-Rûmî, fol. 331a; Ṣadr-ud-Dîn Muḥammad bin Isḥâq ul-Qûnawî, fol. 335a; Auḥad-ud-Dîn Ḥamid ul-Kirmânî, fol. 336b; Najîb-ud-Dîn 'Alî bin Buzgush ush-Shîrâzî, fol. 339a; Shaykh Ẓahîr-ûd-Dîn 'Abd-ur-Raḥmân and Shaykh Nûr-ud-Dîn 'Abd-uṣ-Ṣamad, fol. 340b; Abu'l Qâsim Jalâl-ud-Dîn Tabrîzî and Shaykh Jalâl-ud-Dîn Digdânî, fol. 341a; Qâḍî Ḥamîd-ud-Dîn Nâgûri, fol. 344a; Sharaf-ud-Dîn bin Musliḥ bin 'Abd Ullah Sa'dî Shîrâzî, fol. 346b; Fakhr-ud-Dîn Ibrâhîm 'Irâqî, fol. 347b; Ṣalâḥ-ud-Dîn Farîdûn ul-Qûnawî, known as Zarkûb, fol. 350a; Shaykh Ḥusâm-ud-Dîn, fol. 350b; Sulṭân Walad bin Mawlawî Rûm, fol. 351b; Shaykh Niẓâm-ud-Dîn Abu'l Muwayyid, fol. 353b; Shâh Khiḍr Rûmî, fol. 354b; Shaykh Badr-ud-Dîn Gaznawî, fol. 355a; Shaykh Ḍiyâ-ud-Dîn Rûmî, Shaykh Sharaf ud-Dîn Kirmânî and Shaykh 'Abd-ul-'Azîz, fol. 356a; Shâh Kurdîz Multânî, fol. 356b; Shaykh Naqî-ud-Dîn Muḥammad. Shaykh Turk Bayâbânî and Shaykh 'Abd Ullah Balbânî, fol. 357a.

XIX.

Shaykh Farîd-ud-Dîn Ganj-i-Shakar, pupil and spiritual successor of Khwâjah Quṭb-ud-Dîn Ûshî, fol. 359b. (His mother was the daughter of Mullâ Wajîh-ud-Dîn Khujandî. He died, 95 years old, on 5 Muḥarram, A.H. 668 = A.D. 1269, or 669 = A.D. 1270: and was buried in Paṭan, i.e., Pâk Paṭan, otherwise called Ajwodhan, in the Punjâb.) Najîb-ud-Dîn Mutawakkil, fol. 384a; Badr-ud-Dîn Isḥâq, fol. 385b; Jamâl-ud-Dîn Hânsawî, fol 387a: 'Ârif Sîstânî, fol. 389a; Dâ'ûd bin Maḥmûd, fol. 390a; Sayyid Muḥammad bin Maḥmûd Kirmânî, fol. 391a; Mîr Sayyid Khâmûsh, fol. 392b; Sayyid Kamâl-ud-Dîn Aḥmad bin Sayyid Muḥammad Kirmânî and Sayyid Nûr-ud-Dîn Mubârak, fol. 393a; Mîr Sayyid Muḥammad bin Sayyid Kamâl-ud-Dîn Aḥmad and Shaykh Ṣadr-ud-Dîn bin Bahâ-ud-Dîn Ḍakariyâ, fol. 393b; Shaykh Abu'l Fatḥ Rukn-ud-Dîn, fol. 396b; Shaykh Ṣadr-ud-Dîn, known as Ḥâjî Chirâg, fol. 397a; Shaykh Peyârah Ḥusâmpûrî, Shaykh Shâh Mûsâ 'Âshiqân and Shaykh 'Uṣmân Sayyâḥ Dihlawî, fol. 397b; Nûr Sayyid Ṣadr-ud-Dîn, better known as Sayyid Ḥasanî, fol. 400a; Shaykh Ṣalâḥ-ud-Dîn Darwîsh Sîstânî, fol. 401b; Shaykh Ṣalâḥ Sayyâḥ, fol. 402a; Shaykh Aḥmad Nahrwâlî, fol. 404a; Shaykh Badr-ud-Dîn Mû'ytâb, fol. 405b; Shaykh Badr-ud-Dîn Samarqandî, fol. 408b; Shaykh Ṣûfî Budhnî, fol. 409b; Jamâl-ud-Dîn Aḥmad Jûrqânî, fol. 412a; Nûr-ud-Dîn 'Abd-ur-Raḥmân Isfarâ'inî, fol. 412b; Sa'd-ud-Dîn Fargânî, fol. 413b; Shaykh 'Azîz bin Muḥammad Nasafî, fol. 414b.

XX.

Shaykh 'Alâ-ud Dîn 'Alî Ahmad Sâbir, the favourite and spiritual successor (according to some, son-in-law also) of Shaykh Farîd-ud-Dîn Ganj-i-Shakar, who died on 13 Rabî' I, A.H. 690 = A.D. 1291, fol. 416[b]; Nasîr-ud-Dîn Mahmûd bin Yahyâ Awadhî, fol. 420[b]; Shams-ud-Dîn Yahyâ, fol. 425[b]; Shaykh Qutb-ud-Dîn Munawwar bin Shaykh Burhân-ud Dîn bin Shaykh Jamâl-ud-Dîn, fol. 427[b]; Husâm-ud-Dîn Multânî, fol. 429[a]; Fakhr-ud-Dîn Zarrâdî, fol. 431[b]; 'Alâ-ud-Dîn Nîlî, fol 433[b]; Burhân-ud-Dîn Garîb, fol. 434[b]; Wajh-ud-Dîn Yûsuf Sânî, fol. 436[b]; Shihâb-ud-Dîn Imâm, fol. 437[b]; Sirâj-ud-Dîn 'Usmân, fol. 438[b]; Nizâm-ud-Dîn Muhammad Badâ'ûnî and his pupils, fol. 441[a]; Amîr Khusraw bin Amîr Sayf-ud-Dîn, fol. 450[a]; Amîr Hasan 'Alâ-i-Sanjarî, fol 452[a]; Qâdî Fakhr-ud-Dîn bin Rukn-ud-Dîn, fol. 453[a]; Khwâjah Gurg Majdûb, fol. 4 6[a]; Sayyid 'Alâ-ud-Dîn (bin) Sayyid 'Izz-ud-Dîn Kantûrî, fol. 457[a]; Sayyid Amîr Mâh bin Sayyid Nizâm-ud-Dîn, fol. 459[a]; Shaykh Sharaf-ud-Dîn Manayrî ul-Bihârî, fol. 461[a].

XXI.

Shaykh Shams-ud-Dîn Turk Pânipatî, fol. 465[b]. (He was a descendant of Khwâjah Ahmad Yasawî, who traced his genealogy back to Muhammad Hanîfah bin 'Alî Murtadâ. He was the disciple and *Khalîfah* of 'Alâ-ud-Dîn 'Alî Sâbir. He spent a long time in Turkistân and Mâwarâ-un-Nahr in pursuit of Sufic lore, and subsequently came to India, where he chose 'Alâ-ud-Dîn Sâbir as his spiritual guide. He died on 19 Sha'bân, and was buried at Pânîpat. The year of his death is not known. He was a contemporary of Nasîr-ud-Dîn Mahmûd Awadhî, who died in A.H. 757 = A.D. 1356, during the reign of Sultân Fîrûz Shâh, A.H. 752–790 = A.D. 1351–1388.) Rukn-ud-Dîn 'Alâ-ud-Dawla Simnânî, fol. 468[a]; Safî-ud-Dîn Abu'l Fath Ishâq, fol. 474[a]; Muhammad Bâbâ Samâsî, fol. 478[a]; Bahâ-ud-Dîn Naqshband, fol. 480[b]; Imam Abû 'Abd Ullah 'Afîf-ud-Dîn ul-Yâfi'î, fol. 484[b]; Makhdûm Jahâniyân Sayyid Jalâl Husayn Bukhârî, fol. 486[a]; Mîr Sayyid Muhammad Gîsûdarâz, fol. 489[b]; Mawlânâ Khwâjagî, fol. 501[b]; Shaykh Sadr-ud-Dîn Hakîm, fol. 503[b]; Qâdî 'Abd-ul-Muqtadir bin Qâdî Rukn-ud-Dîn, fol. 504[b]; Muhammad Mutawakkil Kantûrî, fol. 506[b]; Shaykh Dâniyâl, known as صوفيا عورة, fol. 510[a]; Makhdûm Shaykh 'Alâ ul Haqq Wa'd-Dîn Bangâlî, fol. 513[b]; Shaykh Muzaffar bin Shams-ud-Dîn Balkhî, fol. 520[a]; Sayyid 'Ali bin Shihâb-ud-Dîn Hamadânî, fol. 523[a].

XXII.

Shaykh Jalâl-ud Dîn Pânipatî, disciple and *Khalîfah* of Shams-ud-Dîn Turk Pânîpatî, fol 526[b]. (He died on 13 Rabî 'I, and was

buried in Pânîpat. The year of his death is not known. He was contemporary with Sulṭân Maḥmûd bin Muḥammad bin Fîrûz Shâh.) Sayyid Ashraf Jahângîr Simnânî, fol. 531ᵃ; Khwâjah 'Alâ-ud-Dîn 'Aṭṭâr, fol. 542ᵃ; Khwâjah Muḥammad Pârsâ, fol. 544ᵇ; Khwâjah Ya'qûb Charkhî, fol. 547ᵃ; Khwâjah Niẓâm-ud-Dîn Khâmûsh, fol. 548ᵃ; Zayn-ud-Dîn Abû Bakr ul-Khawâfî, fol. 549ᵇ; Sayyid Qâsim Anwâr, fol. 551ᵇ; Mawlânâ Muḥammad, better known as Magribî, fol. 553ᵃ; Sayyid Ni'mat Ullah Walî, fol. 553ᵇ; Sayyid Ṣadr-ud-Dîn, known as Râjû Qattâl, fol. 555ᵇ; Shaykh Sirâj-ud-Dîn Sûkhtah, fol. 558ᵃ; Makhdûm Shaykh Akhî Râjgîrî, fol. 559ᵃ; Makhdûm Shaykh Qiwâm-ud-Dîn, fol. 564ᵇ; Shaykh Ikhtiyâr-ud-Dîn, fol. 567ᵇ; Sayyid Yad Ullah, fol. 568ᵇ; Makhdûm Shaykh Fatḥ Ullah, fol. 570ᵃ; Makhdûm Shaykh Abu'l Fatḥ Jawnpûrî, fol. 571ᵃ; Makhdûm Shaykh Ḥusâm ud-Dîn, fol. 573ᵃ; Bâbâ Isḥâq Magribî, fol. 576ᵇ; Shaykh Aḥmad Khattû Gujarâtî, fol. 579ᵃ.

XXIII.

Shaykh Aḥmad 'Abd ul-Ḥaqq Radawlî, fol. 583ᵃ. (He was disciple and principal *Khalîfah* of Jalâl ud-Dîn Pânîpatî. His grandfather, Shaykh Dâ'ûd, who traced his descent back to the second Caliph 'Umar, left his native place Balkh during Hûlâgû Khân's devastation, and came to India, where he settled in Radawlî near Awadh, during the reign of Sulṭân 'Alâ-ud-Dîn Khiljî, A.H. 695–715 = A.D. 1296–1316, and became a disciple of Naṣîr-ud-Dîn Awadhî. Aḥmad 'Abd-ul-Ḥaqq was the second son of Shaykh 'Umar bin Dâ'ûd. After a few preliminary interviews with Jalâl Pânîpatî, he went to Sunâm, where he stayed for some time, and then returned to Pânîpat. Not finding his master there, he went to Badâ'ûn, in the year in which Tîmûr invaded India, and fought the battle of Delhi with Sulṭân Maḥmûd, A.H. 801 = A.D. 1398. From Badâ'ûn he went to Bhakar, and then again to Pânîpat, when he received the *Khirqah* of *Khilâfât* of the Chishtî order from his Pîr, who later on placed his children under his tuition. After the death of his Pîr he came to Bengal, where he met Shaykh Nûr Quṭb i-'Âlam. He finally returned to his native place Radawlî, where he died, 15 Jumâda II A.H. 837 = A.D. 1434.) Makhdûm Shaykh Nûr ul-Ḥaqq bin Shaykh 'Alâ ul-Ḥaqq Bangâlî, fol. 600ᵃ; Ḥâjî Sayyid 'Abd-ur Razzâq, fol. 604ᵇ; Shaykh 'Abd ul-Quddûs bin Shaykh Ismâ'il, fol. 610ᵃ; Makhdûm Shaykh Muḥammad 'Îsâ Tâj, fol. 615ᵇ; Sayyid 'Abd Ullah Burhân ud-Dîn Gujarâtî, fol. 616ᵇ; Makhdûm Shaykh Sirâj, fol. 623ᵇ; Dâwar Malik bin Maḥmûd, fol. 624ᵇ; Makhdûm Shaykh Kabîr, fol. 626ᵃ; Sayyid Jalâl Gujarâtî, fol. 627ᵇ; Shâh Miyânjîw

Quṭb-i-Wilâyat, fol. 628ᵃ; Shaykh 'Abd Ullah Shaṭṭâr, fol. 631ᵃ 'Âshiq-i-Ṣâdiq Shâh Dâ'ûd, fol. 634ᵃ; Makhdûm Shaykh Jamâl, fol. 635ᵃ; Shaykh Ḥusayn bin Mu'izz Balkhî ul-Bihârî, fol. 636ᵇ: Mîr Sayyid 'Alam ud Dîn, fol. 638ᵇ; Makhdûm Shaykh Ḥusâm-ud-Dîn fol. 641ᵃ.

C. Stewart, in his Catalogue, p. 29, while mentioning the work remarks that the author is "unknown." The work is noticed in Rieu, pp. 359 and 973.

Five *Ḥâshiyahs* (marginal additions) by the author, written in the same hand as the text, are found in the present copy:—

1. در بیان مرتبهٔ احدیت و وحدت و واحدیت , on fol. 1ᵇ.
2. دوم حاشیه بر مقدمهٔ کتاب در باب مرأت خلافت (sic), on fol. 15ᵇ.
3. حاشیهٔ سیوم در احوال خواجه قطب الدین مودود چشتی در بیان عالم برزخ , on fol. 227ᵇ.
4. حاشیه چارم در ذکر شیخ اوحد الدین کرمانی در بیان نفی تناسخ و اثبات و دیگر مقدمات منقول صوفیه اهل صفا , on fol. 236ᵇ.
5. پنجم در ذکر حضرت میر سید اشرف جهانگیر دربیان احوال خلیفهٔ وقت شاه جهان بادشاه از اول تا آخر , on fol. 539ᵃ.

A detailed table of contents occupies foll. 11ᵃ–15ᵇ; and an index of the names of persons, arranged in alphabetical order, is prefixed The latter ends with a list of the names of thirty-nine renowned *Khalîfahs* and disciples of Shaykh Niẓâm-ud-Dîn Muḥammad Badâ'ûnî.

Written in neat Nasta'lîq within gold and coloured-ruled borders with a finely illuminated head-piece and a double-page 'Unwân The headings are written in red throughout.

Copied at the request of the donor of the library, at Ḥaydarâbâd dated 15 Ḍulḥijjah, A.H. 1220.

. . . .

No. 677.

foll. 52; lines 13; size 11 × 6; 6¼ × 3.

مرآت مداری

MIR'ÂT-I-MADÂRÎ.

Life of Shâh Madâr, one of the most popular saints of India.

Author: 'Abd-ur-Raḥmân Chishtî, عبد الرحمن چشتي .

Beginning:—

الحمد لله الذي خلق الاشياء و هو عينها يعني شكر ميگويم من آن پروردگار عالميان را الخ

The author, who has been already mentioned, see No. 676 in this catalogue, gives us to understand in the preface that, very early in his life, he began a search for some account of Shaykh Badî'-ud-Dîn, generally known as Shâh Madâr; and although he consulted several historical and biographical works, as well as the Malfûzât of the Shaykhs of different places, he found nothing. At last, on his journey to Ajmîr, A.H. 1053 = A.D. 1643, he chanced upon a history of the saint, written by his principal *Khalîfah*, Qâḍî Maḥmûd (not Muḥammad, as wrongly given in Rieu) Kantûrî, and entitled Îmân-i-Maḥmûdî, ايمان محمودي. This work, says the author, contained a detailed and true account of Shâh Madâr, and was based on the writer's personal knowledge of the saint, and on discourses which he had directly heard from him. From this work, and from the Laṭâ'if-i-Ashrafî of Sayyid Ashraf Jahângîr Simnânî, an intimate friend of Shâh Madâr, he compiled the present work, with some additional accounts derived from trustworthy sources. He then proceeds to say that, at the request of Shaykh Amân Ullah of Sandilah, he visited the tomb of Shâh Madâr in Makanpûr (Thornton's Mukunpoor, district of Kânpûr), on Thursday, 25 Dulqa'd, A.H. 1064 = A.D. 1653, and wrote this work close to the shrine.

According to the author, Shâh Madâr belonged to a Jewish family of Ḥalab (Aleppo), where he was born, A.H. 715 = A.D 1315. His father, Abu'l Isḥâq Shâmî, a strict follower of the law of Moses, (Rieu, p. 361, calls Shâh Mâdâr's father "Shaykh 'Ali, a Jew of Ḥalab") placed him under the tuition of a Jewish teacher, Ḥadîqah Shâmî. After the death of his parents, he travelled to Mecca, and thence to Medina, where he embraced Islâm. On fol. 13ᵇ the author remarks that Sayyid Ashraf Jahângîr Simnânî, in his Laṭâ'if-i-Ashrafî, says that on one of his journeys to Mecca he met Shâh Madâr, who afterwards left for India. The author also mentions the saint's journey to India. The ship was accidentally wrecked, but he reached the shore with the help of a plank. He went to Gujarât, and thence to Ajmîr, where he visited the tomb of Khwâjah Mu'în-ud-Dîn Chishtî. After staying there for some time, he went to Kâlpî, and thence to Qannûj, where he met شيخ اخي جمشيد قدوائي, disciple and *Khalîfah* of Sayyid Jalâl Bukhârî; and there he fixed his abode in a place which, the author states, from that time onwards was known as

Makanpûr. He afterwards made an excursion to Jaunpûr, attended by his favourite pupil, Qâḍî Shihâb Qudwâ'î; and at Lucknow visited Shaykh Qiyâm-ud-Dîn, who died shortly after. At Jaunpûr Sulṭân Ibrâhîm Sharqî, with all his nobles and attendants, paid a visit to him: but Qâḍî Shihâb-ud-Dîn, the leader of the 'Ulamâ of Jaunpûr, and his followers rose against him. They were subsequently induced to approach him by the interposition of Sayyid Ashraf Jahângîr Simnânî. It was at Jaunpûr that Shaykh Ḥusayn Mu'izz Balkhî, a disciple of Shaykh Sharaf-ud Dîn Yaḥyâ Manayrî, studied the latter half of the 'Awârif under Shâh Madâr.

Shâh Madâr returned to Makanpûr, where Qâḍî Muṭahhar and his followers became his pupils. At the request of Sulṭân Ibrâhîm Sharqî and others, he returned to Jaunpûr; and on his way visited Kantûr, where Qâḍî Maḥmûd Kanturî and his followers became his pupils. On this occasion he was received by the king, Nûr Ṣadr-i-Jahân, Qâḍî Shihâb-ud-Dîn and many others.

Shâh Madâr stayed at Jaunpûr for some years, and then returned to Makanpûr, where after three years Qâḍî Maḥmûd Kantûrî paid him a visit. Towards the close of his life, while discoursing to his pupils and followers, he once stated that he had spent thirty-five years of his life in Syria, forty in Mecca, Medina and Najaf, and fifty in India. It is related that before his death he took off his *dastâr*, *pirâhan*, and *izâr*, دستار وپیراهن و ازار; and after handing them to Qâḍî Maḥmûd, expired on Thursday, 18 Jumâdâ, A.H. 840 = A.D. 143[illegible], at the age of 125 years. His tomb at Makanpûr is still visited by large numbers of devotees.

On foll. 43ª–44ᵇ, the author dwells upon Shâh Madâr's modes of prayer.

On fol. 50ª the author gives a description of the tombs of Shâh Madâr's chief attendants and pupils, thus:—

The tombs of Qaḍî Maḥmûd and his son are in Kantûr; that of Qâḍî Muṭahhar, in Kâlpî; of Qâḍî Shihâb Qudwâ'î, in Jîlânî; of Shâh Allâ (شاه آلا), in Gaur, Bengal; of Sayyid Jamâl-ud-Dîn, entitled Jumman, in Bihâr; of Sayyid Aḥmad Bâdpâ, in the vicinity of Jaunpûr; of Jûdan Madârî, in Awadh; of Shaykh Shams Tâ'ib, in Lucknow; of Shaykh Buddhan Ṣiddîqî, in Sandîlah, and of شاه لميكها (*sic.*), in Qannûj.

It is said on fol. 15ᵇ that Shâh Madâr belonged to the Uwaysî order; and the genealogy of his spiritual succession traced back to the Prophet, is as follows:—

حضرت شاه مدار بحسب باطن اجازت ارادت از روحانیت حضرت
شیخ عبد الله مکی یافتهٔ بود و او بحسب ظاهر از حضرت شیخ یمین الدین
شامی اجازت داشت و او از حضرت شیخ رفیع الدین شامي و او از حضرت
شیخ طیفور شامی و او از حضرت شیخ ربیع المقدس و او از حضرت امام
حسین شهید دشت کربلا و او از حضرت مرتضی علي کرم الله وجه و او از
حضرت رسالت پناه محمد مصطفی صلی الله علیه و سلم ٭

The author refers to his previous work اوراد چشتیه on fol. 45ª.

For Shâh Madâr's life, see Akhbâr-ul-Akhyâr, p. 180. A copy of the present work is noticed in Rieu, p. 361. A neatly written copy, transcribed from our MS., is preserved in the Bûhâr Library.

Not dated; written in a careless Indian Ta'lîq, in the latter half of the eighteenth century. Some of the folios are misplaced; the right order is 24, 31–32, 27–30, 25–26, 33.

No. 678.

foll. 83; lines 11; size 6¼ × 3¾; 5 × 2¼.

تاریخ قادریه

TÂRÎKH-I-QÂDIRÎYAH.

Biographical sketches of the saints who form the filiation of the Qâdirî *Silsilah*, from the Prophet to the author's *Pîr*, Shâh Fath Muhammad Qâdirî.

Author: 'Abd-ur-Rashîd Qâdirî-ul-Kayrânawî عبد الرشید قادری الکیرانوی.

Beginning:—

الحمد لله الذي جعل قلوب العارفین منورا بنور العرفان الخ ٭

The author's father, Nazar Muhammad Qutb Qâdirî, was both the sister's son and the son-in-law of the author's *Pîr*, Fath Muhammad Qâdirî, to whom the last notice, foll. 76–83, is devoted.

According to this notice, Hâjî Shâh Fath Muhammad Qâdirî ul-Kayrânawî, entitled Giyâs-ud-Dîn, and better known as Miyânjîw, was born in Anbâlah. He received the robe of *Khilâfat* at Madînah from Shaykh Yahyâ Madanî, and settled at Kayrânah (Thornton's Kyranah), where he died on Wednesday, 29 Rabî' I, A.H. 1130 =

A.D. 1717, at the age of sixty-three. In the preface, the author tells us that he wrote this work at the request of some of the followers of the Qâdirî order, in A.H. 1150 = A.D. 1737.

Contents:—

Muḥammad, fol. 3b. 'Alî, fol. 8b. Ḥasan, fol. 11a. Ḥusayn, fol. 13a. Zayn-ul-'Âbidîn, fol. 14b. Muḥammad Bâqir, fol. 15b. Ja'far Ṣâdiq, fol. 17a. Mûsâ Kâẓim, fol. 18b. 'Alî Riḍa, fol. 19b. Muḥammad Taqî and 'Alî Naqî, fol. 20b. Ḥasan 'Askarî and Muḥammad Mahdî, fol. 21a. Ma'rûf Karkhî, fol. 22b. Shaykh Sarî Saqatî, fol. 24b. Junayd Baġdâdî, fol. 26a. Abû Bakr Ja'far Shiblî, fol. 29b. 'Abd-ul-'Azîz طرموی, fol. 31b. Abul Faḍl نهمی (? فهمی), fol. 32a. Abul Faraj Ṭarsûsî, fol. 32b. Abul Ḥasan الهنکاری, fol. 33a. Abû Sa'îd Mubârak, fol. 33b. Muḥyî-ud-Dîn 'Abd-ul-Qâdir Jîlânî, fol. 34a. Shams-ud-Dîn 'Alî ul-Ḥaddâd, fol. 43a. Shams ud-Dîn 'Alî Ṣânî, fol. 44a. Muḥammad Fâḍil, fol. 45a. Quṭb ud-Dîn Abu'l Ġayṣ Jamîl, fol. 45a. Sayyid Muḥammad bin 'Abd ul-Ġayṣ, fol. 47a. Sayyid Jalâl-ud-Dîn Ḥusayn Makhdûm Jahâniyân Bukhâri, fol 47b. Sayyid Nâṣir-ud-Dîn Maḥmûd, fol. 56a. Sayyid Ḥâmid Quṭb-i-Naubahâr, fol. 57b. Sayyid Fadl Ullah Quṭb, fol. 57b. Sayyid Ṣadr-ud-Dîn, fol. 58a. Sayyid 'Abd Ullah Quṭb, fol. 58b. Sayyid 'Abd-ul-Kabîr, fol. 62a. Shaykh 'Abd-ul-Ġafûr, fol. 63a. Sayyid 'Alâ-ud-Dîn, fol. 66a. Sayyid Ḥusayn Bukhârî, fol. 67a. Sayyid Maḥmûd Shahîd, fol. 67b. Sayyid Ṭâ-hâ Quṭb-ud-Dîn Qâdirî, fol. 69a. Ḥâjî Shâh Fatḥ Muḥammad Qâdirî, fol. 76a.

The number of works, mentioned by the author in the preface as the sources of this compilation, is eleven, of which the latest are the Akhbâr-ul-Akhyâr (see No. 666), Mir'ât-ul-Asrâr (see No. 676), and Taḥâ'if-i-Rashidîyah. The last-named work, composed by the author himself (see Rieu, i. p. 361), contains very similar notices of the same persons as those contained in the present work, and is arranged in the same order. It is evident that this is only an extract from the author's previous work.

Written in ordinary Indian Ta'lîq, within red-ruled borders, with the headings in red, by order of Ḥaḍrat Shâh Ṣâḥib, most probably the *Pîr* of the Scribe: محمد منیر قادری انصاری کیرانوی.

An index of the names of the persons noticed in the MS. is given in the beginning.

Not dated; apparently eighteenth century.

No. 679.

foll. 261 ; lines 17 ; size 9 × 4¾ ; 7 × 3.

اصول المقصود
UṢÛL UL MAQṢÛD.

Notices on the Shaykhs of the Qalandarî order, and especially on the author's father.

Author: Turâb 'Alî bin Shâh Muḥammad Kâẓim Qalandarî 'Alawî تراب علی ابن ..... حضرت شاه محمد کاظم قلندری علوی.

Beginning:—

بعد حمد خدائیکه لا اله الا الله وحده لاشریک له کلمه ایست در بیان او الخ *

We learn from the preface that the author, after the death of his father, formed the project of writing an account of the Qalandarî Shaykhs, and of his father, for the use of his children and friends; but the execution of the plan was delayed until Sha'bân, A.H. 1225 = A.D. 1810, when he commenced to write an account of his father. After two or three days he saw his father in a dream, who drew his attention to some written pages lying on a balcony. Turâb proceeded with the work, using these pages, when of a sudden he lost his brother, Ḥimâyat 'Alî. According to the author's statement on fol. 232ᵇ, he died of snake bite on Friday, 25 Rajab, A.H. 1226 = A.D. 1811. This shock, says the author, prevented his writing the work on a larger scale. He had to content himself by writing it in a concise form. The author's father, Muḥammad Kâẓim, whose life, teachings, and miracles form the main topic of the work, and occupy foll. 95–261, was a descendant of Niẓâm-ud-Dîn Qârî, better known as Shaykh Bhîkan of Kâkûrî, near Lucknow.

According to Badâ'ûnî, vol. iii, p. 24, Shaykh Bhîkan was a great Ṣûfî scholar and died, A.H. 981 = A.D. 1573.

Muḥammad Kâẓim was the disciple and spiritual successor of Shâh Bâsiṭ 'Alî Qalandar Ilahâbâdî, who died 17 Du'lḥijjah, A.H. 1196 = A.D. 1781 (see fol. 81ᵃ).

The author visited his tomb three times. The preface does not include any list of the author's sources; but in the course of his narration he refers to Ḥujjat-ul-'Ârifîn, Maṭlúb-uṭ-Ṭâlibîn, Murâd-ul-Murîdîn, Mir'ât-ul-Asrâr, Fuṣúl-i-Mas'ûdîyah, etc., and frequently to Manâqib-ul-Aṣfiyâ.

The work is divided into twelve *Aṣls*, each devoted to the li of a Shaykh, as follows.—

(1) 'Abd-ul-'Azîz Makkî Qalandar, fol. 2b. (2) Sayyid Khiḍ Rûmî, fol. 13a. (3) Sayyid Najm-ud-Dîn Qalandar Gauṣ-ud-Dah fol. 21a. (4) Quṭb-ud-Dîn Bînâ-Dil Jaunpûrî, fol. 30a. (5) Muḥam mad Quṭb Qalandar, fol. 38b. (6) Shâh 'Abd-us-Salâm Qalanda fol. 39a. (7) 'Abd-ul-Quddûs Qalandar Jaunpûrî, fol. 41b. (8) Shâ Mujtabâ, better known as شاه عبا, fol. 45a. (9) Shâh Fa Qalandar Jaunpûrî, fol. 52b; his wives and children, fol. 57 his pupils, fol. 59a. (10) Shâh Ilahdîyah Aḥmad, fol. 60a; h pupils and Khalîfahs, fol. 64b. (11) Shâh Bâsiṭ 'Alî Qaland Ilahâbâdî, fol. 65a; his pupils and Khâlîfahs, fol. 82b; his mothe Phûl Bîbî, fol. 83b; his elder brother, Muḥammad Wâriṣ, fol. 84 his younger brother, Muḥammad Wâṣil, known as Wâṣil-ul-Ḥaq fol. 86b; his children, fol. 88b. (12) Shâh Muḥammad Kâẓim, th author's father, fol. 95a; his education, fol. 103a; his taste f music, fol. 104a; his noble character, fol. 105b; his interview wit Shâh Maẓhar Ḥusayn, fol. 110b; his interview with his spiritu guide, fol. 112a; his disappearance from the army, fol. 113a; h return, fol. 115a; his journey to Ilâhâbâd, fol. 118b; his marriag after his return from attendance on the *Pir*, fol. 120b; he receiv instruction from his *Pir*, fol. 124a; he receives the spiritual robe succession, fol. 128b; his instruction to his children and pupils, fo 165b; his illness and death, fol 174a; manifestations of his supern tural powers before and after his death, foll. 193a and 212a; his rel tives, children, friends and followers, fol. 215a; his letters, fol. 218 Ḥimâyat 'Alî (the author's brother), fol. 229b; Bahrâm 'Alî, fo 233b; Âshiq Ullah, fol. 235a; Inshâ Allah, fol. 238b; Qudrat Ull Balgrâmî, fol. 243b; Shâh Umîd 'Alî Jaunpûrî, fol. 245b; Fa Ullah and Ṣâḥib 'Alî, fol. 246a; Muḥammad Maḥfûẓ and Muḥib 'Alî, Khân, fol. 247a; Shaykh Aḥmad Ḥusayn, fol. 255b; Shafâ' Alî, fol. 257b.

A badly written copy, with patches and worm-holes throug out. The headings, some of which are faded, are written in red.

Not dated; latter half of the nineteenth century.

POETS.

No. 680.

foll. 260; lines 19; size 9¾ × 4¾; 6½ × 2¾.

تذکرة الشعرا

TADKIRAT USH SHU'ARÂ.

The well-known collection of biographies of Persian poets by Daulat Shâh bin 'Alâ-ud-Daulah Bakhti-Shâh (according to W. Pertsch, ibn-i-Bakhtî Shâh) ul-Gâzî us-Samarqandî, *d.* A.H. 900 = A.D. 1494. دولتشاه بن علاء الدوله بختیشاه الغازی السمرقندی .

Beginning.—

تحمیدی که شاهباز بلند پرواز اندیشه بساحت و فضای کبریای آن طیران نتواند نمود الخ •

A very excellent edition of this work by Prof. E. G. Browne has lately been published (London, 1901). Hammer's "Schöne Redekünste Persiens" is based on the present work. A detailed list of the biographies which it contains is given by Silvestre de Sacy in his "Notices et Extraits," vol iv. pp. 220–272.

The work, which the author dedicated to Mîr 'Alî Shîr, was completed, according to some copies, on the 28th of Shawwâl, A.H. 892 = A.D. 1486.

It is divided into a *Muqaddimah*, seven *Tabaqât* and a *Khâtimah*, as follows:—

Muqaddimah—Treating of ten Arabic Poets, fol. 17ᵃ.

Tabaqah I. Beginning with Rûdaki, fol. 16ᵃ.

Tabaqah II. Beginning with Azraqî, fol. 37ᵇ.

Tabaqah III. Beginning with Dulfiqâr Shirwânî, fol. 66ᵃ. In the printed edition, this *Tabaqah* (p. 128) begins with Nizâmî.

Tabaqah IV. Beginning with Farid-ud-Dîn 'Attâr, fol. 91ᵃ.

Tabaqah V. Beginning with 'Imâd-i-Faqîh, fol. 124ᵃ.

Tabaqah VI. Beginning with Sayyid Ni'mat Ullah Kûhistânî, fol. 158ᵇ.

Tabaqah VII. Beginning with Amîr Shâhî Sabzwârî, fol 207ᵃ.

Khâtimah. Treating of six poets, who were alive at the time of composition, fol. 233ᵇ. It begins with Jâmî, and ends with a short

historical account of the reigning prince, Abul Ġâzî Sulṭân Ḥusayn, brought down to A.H. 885 = A.D. 1480.

The *Ṭabaqât* are arranged in chronological order. For other copies, see Rieu., i, p. 364; W. Pertsch, Berlin Cat., p. 597; 'A. Sprenger, p. 7; Cat. des MSS. et Xylogr., p. 308: G. Flügel, II, p. 366; J. Aumer, p. 1; Rosen. Persian MSS., p 160; Dorn, Das Asiatische Museum, p. 349, No. 19; Rehatsek, Mulla Firuz Library, p. 130; Ḥâj. Khal. vol. ii, p. 262; Ethé. Bodl. Lib. Cat., Nos. 348–359; Ethé, India Office Lib. Cat., Nos. 656–663. A lithographed text of the work appeared at Bombay in 1887.

A Turkish translation, entitled سفينة الشعرا, appeared in Constantinople. A.H. 900.

There is a lacuna on fol. 258b; and the text from line 5, p. 538, to line 10, p. 539, in the printed edition is wanting.

Written in ordinary Nasta'lîq. within gold and coloured-ruled borders; with an illuminated head-piece and a double-page 'Unwân. Dated Ramaḍân, A H. 1051.

The title page contains three seals of Sayyid Ḥusayn, of Aurangzîb's time. Two of these are faded; the only one which is legible, and which is dated A.H. 1104, is preceded by the following note:—

در لشکر فیروزي بمعرفت عرب ابتیاع نمود ٭

No. 681.

Foll. 197; lines 17; size 10¼ × 6; 8¾ × 4½.

The same.

Another copy of Daulat Shâh's Tadkirat-ush-Shu'arâ, beginning like the preceding copy. *Muqaddimah*, fol 9a; *Ṭabaqah*, i, fol. 12b; ii, fol. 30a; iii, beginning with Niẓâmi, fol. 51b; iv, fol. 72b; v, fol. 95b; vi, fol. 124b; vii, fol. 159a; *Khâtimah*, fol. 178b.

Written in ordinary Nasta'lîq. within gold and coloured ruled borders; with an illuminated head-piece and a double-page 'Unwân.

In the colophon, dated Ḥaydarâbâd, 24th Sha'bân, A.H. 1217, the scribe says that he wrote this copy for Karam 'Alî Khân.

Scribe اسمعيل مسكنه هاله كندي.

Patches of thin paper are pasted over the paper here and there without rendering the text illegible.

No. 682.

foll. 195; lines 12; size 7¼ × 4⅜; 4⅛ × 2⅜.

تحفهٔ سامي
TUHFAH-I-SÂMÎ.

A very valuable copy of the biographical notices of the Persian poets who flourished from towards the close of the ninth century of the Hijrah to the middle of the tenth.

Author: Sâm Mirzâ سام مرزا.

Beginning:—

لله الحمد قبل كل كلام بصفات الجلال و الاكرام

Prince Sâm Mirza, who designates himself in the preface فقير حقير مستام ابن اسمعيل حسيني سام, was the son of Shâh Ismâ'îl Safawî of Persia. He was born in A.H. 923 = A.D. 1517, and was put to death in A.H. 984 = A.D. 1576. See Habib-us-Siyar, vol. iii., juz 4. pp. 83 and 104.

The author tells us in the preface that accounts of the earlier poets had been given in the Bahâristân, Majâlis un-Nafâ'is, and Tadkirat ush-Shu'arâ, but that no work had dealt with the poets and eminent writers of the subsequent period; so he filled up the gap with the present composition. He wrote it in A.H. 957 = A.D. 1550, dividing it into seven *Sahîfahs*; see O. Frank, Morgenländische Handschriften der kgl. Hofbibliothek in München, p. 34 and Anhang, and S. de Sacy, Notices et Extraits, vol. iv, pp. 273-308. Cf. also Hammer, Schöne Redeküuste, pp. 349, 379; Kraft's Cat., p. 126; Rieu, i. p. 367; W. Pertsch, Berlin Cat., p. 600; G. Flügel, ii, p 367; Sprenger, Oude Cat., p. 12; J. Aumer, p. 1; Ethé, India Office Lib. Cat., Nos. 665 and 666.

Written in fair Nasta'liq, within coloured borders; with an illuminated head-piece.

Dated Sha'bân, A.H. 968, or eleven years after composition, and sixteen years before the author's death.

No. 683.

foll. 197; lines 14; size 7½ × 4½; 5¼ × 2¾.

The same.

Another copy of Sâm Mirzâ's Tuḥfah-i-Sâmî, beginning as the above.

Written in ordinary Nasta'lîq, within ruled borders; with an illuminated, but faded, head-piece and a double-page 'Unwân.

The MS. is water-stained.

Dated 17 Jumâdâ II, A.H. 971, or thirteen years before the author's death.

No. 684.

foll. 395; lines 25–26; size 10 × 7; 6¾ × 4¾.

خلاصة الاشعار و زبدة الافكار

KHULÂṢAT-UL-ASH'ÂR WA ZUBDAT-UL-AFKÂR.

A very correct and valuable copy of a portion of the famous Taḏkirah of Persian poets by Taqî Kâshî, poetically surnamed Ḏikrî ذکری.

Beginning:—

تذکرهٔ احوال سنجان صاحب کمال و تبصرهٔ امال دانش پژوهان فصیح مقال الخ *

The author, who in the preface calls himself Ibn-i-Sharaf-ud-Dîn 'Alî Taqî-ud-Dîn Muḥammad ul-Ḥusayni ul-Kâshâni ابن شرف الدين على تقي الدين محمد الحسيني الكاشاني, was born about A.H. 946 = A.D. 1539, and was still alive in A.H. 1016 = A.D. 1607. In A.H. 985 = A.D. 1577 he completed, in four volumes, biographical notices of the poets who lived before his time. In A.H. 993 = A.D. 1585 he added an appendix on contemporary poets. In A.H. 1016 = A.D. 1607 he published a revised and amplified edition in six volumes, of which an abridgment, in which the poetical extracts are omitted, is noticed in Sprenger, Oude Cat. (see pp. 13–46), and Ethé, India Office Lib. Cat. (see Nos. 667–668). For full particulars of the work, see Bland, J.R.A.S., vol. ix, p. 126; cf. also W. Pertsch, Berlin Cat., p. 610.

The present MS. comprises the fourth *Mujallad* (volume) of the first and fuller edition of the *Tadkirah*, and gives full notices of forty-nine poets of the ninth, and of a few of the tenth century, with all the poetical extracts from their works.

It begins with a long notice on Ḥâfiẓ (died, according to this author, in A.H. 794 = A.D. 1391), with almost the whole of the Dîwân, and ends with Amîr Kamâl-ud-Dîn Ḥusayn Fanâ'i (Sprenger wrongly reads Fatâyîy), died A.H. 893 = A.D. 1487.

There is an appendix تذنیب (foll. 270–395), in which the author gives quotations from the works of about 250 poets, of whom he gives no biographical accounts. It begins with a short preface, thus:—

بر خاطر ذاکیه اولو الابصار پوشیده و مخفي نیست که آدمي بواسطهٔ
شرافت نطق از سایر حیوانات ممتاز است الخ *

In this preface the author says that, after completing the *Khulâṣah*, he perused the poems of a vast number of old and eminent poets, who, he says, deserved special treatment in a separate *Tadkirah*: but as they were not mentioned in the books of his predecessors, and he could not obtain any information about them, and having consideration further to the fact that his work had already extended to six volumes, and that he did not wish to add to it, he thought it desirable, with a view to keep their names alive, to add their poems at the end of his fourth volume.

The appendix begins with علي فتحي, and ends with میر جمال الدین کازروني. A list of the poets, from whom quotations are given, occupies foll. 268b-269b, and is preceded by a few head-lines in which the author gives the following information:—

فهرست شعرائی که شعر ایشان درین مجلد مثبت است و احوال
ایشان بواسطهٔ عدم شهرت یا به سبب آنکه اطلاع بر حالت ایشان حاصل
نشده یا دیوانی ازین جماعت بنظر مطالعه نرسیده اسم شان درین تذکره
مسطور نیست لیکن بجهت ضبط آن اشعار در آخر مجلد رابع راقم این
کتاب خیر مال آن اشعار را در ذیل اسم ایشان مثبت و مسطور ساخته تا
فی الجمله بقای نام این طایفه را سببی باشد و یکباره از زمرهٔ فراموشان
عدم نباشد و بحکم انا نحن نزلنا الذکر و انا له لحافظون از خواطر زاکیه
اولو الالباب محو نکردند و بالله الاعانة التکلان *

The MS. is valuable, not only because it has been revised by the author, but also because it contains numerous emendations, additions and explanatory notes in his handwriting, which is quite different from that of the text. In the biographical notice on كافي الدوله عبة الله ابراهيم الشهير بكافي ظفر, which the author adds in his own handwriting on the margin of fol. 318ᵇ, he introduces himself thus:—

اما درین ایام اشعار وی مهجور و نایاب است و دیوان اشعار او درمیان نیست و تفصیل حالاتش نیز در کتاب تذکره و تاریخی مذکور نه لاجرم جامع این خلاصه اعنی تقی الدین الحسینی ان قصیده را با اندک از اشعار وی که در سفاین و مصنفات دیگران بنظر رسیده بود درین نسخه خیر مآل در آخر مجلد چهارم در تلو شعرای که همین شعر از ایشان نوشته شده مسطور ساخت ....

Again, on the margin of fol. 332ᵇ, while adding an explanatory note on a verse of ابو المفاخر, he refers to himself thus: این فقیر را. There are many other notes in the same handwriting. There can be no doubt that they are all by the author.

Written in small learned Nasta'lîq.

The MS. is not dated; but evidently it was written at the end of the sixteenth century or in the beginning of the seventeenth.

There were several seals on the fly-leaf at the beginning, but all of them have been effaced. A note on the same page, dated 22nd Rabî' II. A.H. 1292, says that the MS. was purchased at Phûlwârî for one rupee and eleven annas through Shaykh 'Abd-ul Jalîl عبور گنگي, then residing at Khalîlpûr, Parganah Phûlwârî, in the house of the bookseller, Shaykh Wazir 'Alî, deceased.

No. 685.

foll. 420; lines 25; size 14 × 8½; 9¾ × 5.

عرفات العاشقين

'URAFÂT-UL 'ÂSHIQÎN.

A very rare copy of a biographical dictionary of ancient and modern Persian poets, complete in two volumes, bound separately.

Author: Taqî Auhadî تقي اوحدي.

Beginning :—

ربنا انک جامع الناس لیوم لاریب فیه ان الله لایخلف المیعاد و من دخله کان آمنا - رباعی *

ای آنکه ترا در حرم دل بار است الخ *

The author's name, as given in the preface, is Taqî bin Mu'în-ud-Dîn bin Sa'd-ud-Dîn Muḥammad ul-Ḥusaynî ul-Auḥadî ul-Daqqâqî ul-Balbânî ul-Isfahânî :

تقي بن معين الدين بن سعد الدين محمد الحسيني الاوحدي الدقاقي البلباني الاصفهاني *

He belonged to a family of Balbân in Gâzarûn, and was born in Iṣfahân in the month of Muḥarram, A.H. 973 = A.D. 1565, during the reign of Shâh Ṭahmâsp Ṣafawî (A.H. 930–984 = A.D. 1524–1576). The names, Auḥadî and Daqqâqî, refer to his ancestors. He claimed descent by seven steps from Shaykh Auḥad-ud-Dîn 'Abd Ullah ul-Balbânî, and through him from Shaykh Ibn i 'Alî Daqqaqî, in lineal descent from the Imâm Mûsâ Kâẓim. This Taqî, who adopted the *takhallus* Auḥadî, must not be confounded with his contemporary name-sake, Taqî Kâshî, who adopted the poetical *nom de plume* Ḏikrî, and also wrote a *Taḏkirah*—the Khulâṣat ul-Ash'âr wa Zubdat-ul Afkâr خلاصة الاشعار و زبدة الافکار (see No. 674 in this Catalogue).

From the preface, occupying foll. 1–12, we learn that the author lost his father in his childhood, and was only 12 years old when he lost his mother. Towards the close of his sixteenth year he travelled to Fârs, and then visited Shîrâz, where he spent four years in the company of learned men, one of them being Maulânâ Mîr Qârî مولانا میر قاری, who wanted to marry his daughter to the author. Auḥadî adds that he had made a vow to remain unmarried, and that he still adhered to it at the time of writing. In A.H. 995 = A.D. 1586 he appeared in the camp of Sulṭân Muḥammad Khudâ Bandah, where he received the news of Shâh 'Abbâs's march against the Sulṭân. After the overthrow of Khudâ Bandah's power, Auḥadî secured an introduction to the court of Shâh 'Abbâs (A.H. 985–1038 = A.D. 1587–1629), and was received with honour. He continued to enjoy the king's favour till A.H. 1003 = A.D. 1594, when, on account of a serious illness, he left the court, and went on a pilgrimage to Najaf and other places of sanctity. In A.H. 1009 = A.D. 1600 he returned home,

where he stayed till the end of A.H. 1014 = A.D. 1605. On the 1st of Rajab, A.H. 1015 = A.D. 1606, he left for India with a number of friends, and after visiting Shîrâz, Kirmân, Qandahâr, etc., reached Lahore. After staying eighteen months in Lahore he came to Âgrah, where he spent a year and a few months, and then travelled to Gujarât, where he stayed for three years. He went back to Âgrah in A.H. 1020 = A.D. 1611. In A.H. 991 = A.D. 1583 he compiled an anthology entitled Firdaus-i-Khayâl فردوس خیال, which expresses the date of its compilation. This work, containing all the specimens of poetry which the author had collected in the six years spent between Shîrâz and Gujarât, was arranged by him at the suggestion of one of his companions to India. Afterwards, when the author was staying at Âgrah, one of the nobles of Jahângîr's court induced him to remodel the work, and to add biographical notices of the poets. In this way he completed the present work, and entitled it 'Urafât wa Gurafât-i 'Âshiqîn wa 'Araṣât wa 'Araḍât-i-'Ârifîn :

عرفات و غرفات عاشقین و عرصات و عرضات عارفین *

In the conclusion the author says that he commenced the work at Âgrah in A.H 1022 = A.D. 1613, and finished it in the same place in A.H 1024 = A D. 1615, after two years' labour. The date of completion is expressed by the chronogram :—

بدو سال این نوی تمام شده *

The author of the Ṣuḥuf-i-Ibrâhîm, fol. 152ᵃ, says, however, that Auḥadî finished the work at Gujarât, and that the extracts in it amounted to eighty thousand couplets. He subsequently made an abridgment of it at Âgrah, A.H. 1036 = A.D. 1626, and entitled it Ka'bah-i 'Irfân کعبهٔ عرفان . Some of Auḥadî's biographers give us the following list of his other compositions: a Maṣnawî, entitled Ya'qûb wa Yûsuf یعقوب و یوسف ; a Sâqî Nâmah, entitled Nish'ah-i Bîkhumâr نشاء بی خمار (wrongly called by Bland and Sprenger "Niṣâr wa Khumâr" نثار و خمار, and by others Nish'ah wa Khumâr نشاء و خمار) ; a Persian dictionary, called Surmah-i Sulaymânî سرمهٔ سلیمانی , founded on Burhân Tabrîzî's famous lexicography, Burhân-i-Qâṭi'. A very full list of his works, given by the author himself in his Ka'bah-i 'Irfân, is quoted thus by the author of the Guldastah (see No. 692 below), fol. 89ᵇ :—

در سنه ۱۰۲۲ عرفات را در آگره ترتیب دادم در دو سال باتمام رسید
این نسخه که کعبهٔ عرفانست از عرفات در احمد آباد گجرات سنه ۱۰۳۶

منتخب شد ـ تالیفات و منظومات برین ترتیب است که از مبدا آمده
در مثنویات اول یعقوب و یوسف بعد ساقي نامه موسوم به نشاء بیخمار
سپس کعبهٔ دیدار که مجموع ابحار است انگاه سفینة السکینه که خزینة
الدفینه است بس کعبة الحرمین بعد لوح محفوظ پس قلم قدرت که
بیت المعمور است دیوان قصاید مسمی به نصرة العارفین دیوان غزل
موسوم بتذکرة العاشقین دیوان تراکیب و ترجیعات دیوان مقطعات و مطائبات
و اهاجي و رباعیات اضافیه و اوصافیه دیوان عین الحیات مبنی بر انچه
در هند گفته شده سوای مثنوی در منثورات سرمهٔ سلیماني در لغت فرس
و دری دیگر کافیه القافیه در روش سخن و مفتاح مفاتیح و عینیه در تصوف
که فوت شده و جفر اوحد که از غرایب تالیفات واقع است و عرفات العارفین
و عرصات العاشقین و انتخاب کعبه عرفان مبنی بر حفان و مفان و دیان
و دیوان امید آباد در جواب اشعار امیدی و دیوان ادمیت و دیوان غزل
موسوم بهرام دستان مع قند مکرر که شیر و شکر نیز موسوم است دیوان
جواهر زواهر دیوان درر و غرر که قصاید محض اند *

For Taqî Auḥadi's life, see Ṭâhir Naṣr-âbâdî, fol. 177b: Makhzan-ul Garâ'ib, fol. 121a; Majma'-un-Nafâ'is, fol. 88b; Riyâḍ-ush-Shu'arâ, fol. 70b. See also Bland, J.R.A.S., vol. ix, pp. 134–136; Sprenger, Oude Cat., p 95.

Complete copies of Auḥadî's *Tadkirah* are very seldom found. Âzâd, in his Khizânah-i 'Âmirah, p. 7, says that he had seen a copy of Auḥadi's '*Urafât* containing the letters ص to ی, but that he had no copy to refer to at the time of writing his *Khizânah*. Ârzû also complains of having only an incomplete copy of the work. The MS. in the Library of the East India House, used by Bland, extends only to the sixth memoir under the letter ق.

Wâlih, who condemns the '*Urafât*, saying that it consists of "idle tales," etc., remarks thus:—

تذکرهٔ مسمی بعرفات که مزخرفات بسیار دران درج کرده تالیف نموده
مشتمل بر هشتاد هزار بیت و باز ازان تذکرهٔ دیگر انتخاب کرده است
مسمی بکعبهٔ عرفان که اگر بنظر نکته سنجان دقیقه یاب برسد مایهٔ مولف را
ازان در مي یابند ...... در مثنویاتش اشعار شتر گربه بنظر رسید *

Ârzû, however, says that he had never seen so copious a book but that it wanted revision.

The work is divided into twenty-eight عرصات, each containing one letter of the alphabet. Each عرصه consists of three عرفات, viz the ancient poets, the poets of the middle age, and the modern poets.

This present first volume, beginning with ابولحسن رودکي, ends with محمد طاهر عوسوی, which is the fifth name of the third عرفه under ط.

A full tabulated index, containing names of 3,186 poets, is given at the beginning of the volume. It may be noted that the second and the third عرفه under the letter ح are omitted; and the notices of 138 poets, named in the index under these two عرفه, are wanting.

No. 686.

foll. 421–817; lines and size same as above.

The second volume of the *'Urafât*, in continuation of the preceding.

It begins with محمد طاهر عطار and ends with ميرزا يوسف خان.

Both volumes are written in small Nasta'liq by one scribe.

The colophon at the end of this volume says that the MS. was transcribed by order of Mîr Ṣâbir, 14 Jumâdâ, A.H. 1050.

The following note, written in a bold Nasta'lîq, is found on the fly-leaf at the beginning of the first volume:—

بتاريخ بيست و هفتم شهر ذيحجه سنه ۱۱۲۳ هجري اين كتاب مستطاب را در مستقر الملک صوبهٔ اكبر آباد هديه نموده شد حق سبحانه وفيق مطالعه دهاد *

The above is followed by a seal, most probably containing the name of the writer of the note; but it has been mutilated.

No. 687.

foll. 329; lines 20; size 11 × 6¼; 8 × 3¾.

تذکرهٔ طاهر نصير آبادي

TADKIRAH-I-ṬÂHIR NAṢÎRÂBÂDÎ.

Notices of eminent persons and Persian poets who flourished in the eleventh century of the Hijrah.

Author: Muḥammad Ṭâhir Naṣirâbâdî محمد طاهر نصير آبادي:

Beginning:—

سرسبزي نهال خامه از طراوت بحر فخار (زخار) نه کار حمد صانعي است ٭

The author, who on foll. 272[b]–279[a] gives a long and wordy account of his life, says that he was born in Naṣirabâd (written here as well as in other places Naṣrâbad, as read by Bland and Sprenger), a district of Iṣfahân. He says that he lost his father in A.H. 1044 = A.D. 1634, when he had passed seventeen stages of life, i.e., when he was seventeen years of age. He must have been born, then, in A.H. 1027 = A.D. 1617. His ancestors held honoured offices under the Ṣafawî Kings of Persia; one of them, named Khwâjah Ṣadr-ud-Dîn 'Alî, enjoyed high position in the time of Mirzâ Sulṭân Muḥammad Gûrgâni, who ruled Iṣfahân prior to Mirzâ Shâh Rukh. The author was a pupil and friend of Âqâ Ḥusayn Khwânsârî and a panegyrist of Shâh Sulaymân Ṣafawî, to whom he dedicates the present work.

We learn from the preface that Ṭâhir commenced the work in A.H. 1083 = A.D. 1672, but evidently it received additions until A.H. 1089 = A.D. 1678, in which year Darwish Naṣîrâ is said to have died; see fol. 315[a]. According to Ethé, India Office Lib. Cat., some copies contain additions up to A.H 1092 = A.D. 1681.

The work is divided into a *Muqaddimah*, five *Ṣafs* and a *Khâtimah*, as follows:—

Muqaddimah. Kings and Princes, fol. 4[b].

Ṣaf I. In three *Firqahs* (sections), viz., (1) Amîrs and Khâns of Îrân, fol. 8[a]; (2) Amîrs and Khâns of Hindûstân, fol. 29[a]; (3) Wazîrs, Mustaufîs and Secretaries, fol. 39[b].

Ṣaf II. Sayyids and Nobles, fol. 54[b].

Ṣaf III. In three *Firqahs*, viz., (1) Scholars and learned men, fol. 85[b]; (2) Calligraphers, fol. 118[a]; (3) Darwîshes, fol. 119[b].

Ṣaf IV. Professional poets, in three *Firqahs*, viz., (1) poets of 'Irâq and Khurâsân, fol. 121[a]; (2) poets of Mâwarâ-un-Nahr, especially of Balkh and Bukhârâ, fol. 257[a]; (3) poets of Hindûstân, fol. 264[b].

Ṣaf V. The author and his relatives, fol. 269[a].

Khâtimah. Chronograms, logogriphs and riddles, ancient and modern, fol. 279[b].

Copies of the work are noticed in Rieu, i, p. 368; Ethé, Bodl. Lib. Cat., No. 373; Ethé, India Office Lib. Cat., No. 669; Sprenger,

Oude Cat., pp. 88-108; Pertsch, Berlin Cat., p. 616. See also Bland, J.R.A.S., ix, pp. 137-140. A good and correct copy. Written, within gold and coloured ruled borders, in Nasta'lîq by a learned scribe, who gives the following chronogram for the date of the transcription of the copy, A.H. 1150:—

چو آخر شد کتابت چون گلستان
که باشد فی المثل پر در و گوهر
بگفتم با قلم تاریخ بنویس
قلم شادی کنان گفتا شد آخر

The colophon, giving the date of transcription and the name of the scribe, runs thus:—

بتاریخ نهم ذی الحجه یوم یکشنبه سنه ۱۰۱۵ (a mistake for ۱۱۵۰) یکهزار و یکصد و پنجاه از هجرت سید المرسلین صلی الله علیه و سلم صورت اتمام پذیرفت راقمه فقیر حقیر محمد مقیم ابن حاجی کمال اصفهانی غفر له ذنبه ٭

Additions and emendations, written in the same hand as the text itself, are found occasionally in the margins. The headings and proper names of persons are written in red throughout. Fol. 1ª, with a modern and tasteless illuminated head-piece, is supplied in a later hand.

An index of the contents, in a quite modern hand, is given at the end of the copy.

No. 688.

foll. 124; lines 11; size 8 × 5; 5 × 3.

کلمات الشعرا

KALIMÂT-USH-SHU'ARÂ.

Biographical notices of the poets who flourished during the reigns of Jahângîr, Shâh Jahân and Aurangzib.

Author: Muhammad Afdal Sarkhwush, محمد افضل سرخوش.

Beginning:—

سخن جان است و دیگر گفتگو جانا ز من بشنو
اگر هر لحظه جانی تازه خواهی سخن بشنو

According to the author of the Ṣuḥuf-i-Ibrâhîm, fol. 390ª, Ṣarkhwush, son of Muḥammad Zâhid, was born in Kashmîr during the reign of Shâh Jahân. A.H. 1050 = A.D. 1640. The author of the Mirât-ul-Khayâl, a contemporary biographer of Sarkhwush, says that the poet was a Mugal by birth, and a grandson of Mîr La'l Beg of Badakhshân. According to the author's own statement in the preface, he was a hereditary servant of 'Âlamgir, spent his youth in pursuit of rank and honour, and finally settled in Shâhjahânâbâd (Dihli). He was a pupil of Mûsawî Khân Fitrat and Shaykh Muḥammad 'Ali Mâhir Akbarâbâdi, and was on intimate terms with Nâṣir 'Alî. He died in Dihlî, according to Gul-i-Ra'nâ, fol. 127ᵇ, and Nishtar-i-'Ishq, p. 874, in the fourth year of Farrukh Siyar's reign. A.H. 1126 = A.D. 1714, but according to Ṣuḥuf-i-Ibrâhîm fol. 390ᵇ, in A.H. 1127 = A.D. 1715. He completed the work in A.H. 1093 = A.D. 1682, for which the title forms a chronogram. A copy of the work is noticed in Rieu, i, p. 369. His poetical compositions are نور علی نور, in imitation of Jalâl-ud-Din Rûmi's Masnawi: a romantic poem called حسن و عشق, a ساقي نامه; two Masnawis, one entitled قضا و قدر, the other on some peculiarities of India; and جنگ نامهٔ محمد اعظم شاه. He also wrote a prose work, called جوش و خروش. The author of the Gul-i-Ra'nâ, who mentions the above works, says that Sarkhwush also left two Diwâns, consisting of Qaṣîdahs, Gazals, Rubâ'is and miscellaneous poems but that on account of his son's carelessness these works were lost.

The notices are arranged in alphabetical order. Spaces for the insertion of the rubrics are left blank throughout. Foll. 120–124 contain a series of Arabic and Persian chronograms expressing the dates of various events.

Written in ordinary Nasta'liq within red-ruled borders.

Not dated: nineteenth century.

No. 689.

foll. 90; lines 14–15; size 9 × 5½, 7¾ × 3½.

همیشه بهار

HAMÎSHAH BAHÂR.

'Eternal Spring.'

A biographical dictionary of Persian poets who flourished in India from the time of Jahângîr (A.H. 1014–1037 = A.D. 1605–1628)

to the accession of Muḥammad Shâh (A.H. 1131 = A.D. 1719), with notices of some poets who lived in Akbar's time (A.H. 963–1014 = A.D. 1556–1605) arranged in alphabetical order.

Author: کشن چند اخلاص Kishan Chand Ikhlâs.

Beginning:—

ای ذکر تو گلفروش بازار سخن رنگین ز تو برگ برگ گلزار سخن

اوصاف تو دیباچهٔ مجموعهٔ حسن توصیف تو مشاطهٔ رخسار سخن

The author Kishan Chand, with the poetical *nom de plume* Ikhlâs, was a Khatrî Hindû of Shâhjahânabâd. His father, Achal Dâs, was an admirer of learning and spent his time in the society of the learned. Ikhlâs died in the reign of Aḥmad Shâh (A.H. 1160–1167 = A.D. 1747–1753). See Bland, Earliest Biography, p. 169; Sprenger, Oude Cat., p. 117, where a complete list of the poets noticed in this work is given. See also Rieu, iii, p. 1086ᵇ. A copy of the work is noticed in Ethé, Ind. Office Lib. Cat., No. 675.

The author says on fol. 2ᵇ that the date of composition, A.H. 1136 = A.D. 1723, is obtained by doubling the numerical value of its title.

The first poet mentioned in this copy, as in Ethé, India Office Lib. Copy, is Mîr Ilâhî. Amîr Khân Anjâm, who is the first poet in Sprenger's list, and the second in Ethé's, is the eighth in our MS.

Written in ordinary Nasta'liq, with the headings in red.

Not dated; latter half of the nineteenth century.

No. 690.

foll. 216; lines 14–16; size 7¾ × 4¾; 6 × 3½.

سفینهٔ خوشگو

SAFÎNAH-I KHWUSHGÛ.

Biographical notices of Persian poets, with extracts from their works.

Author: Bindrâban Dâs, with the *takhallus* Khwushgû بندرابن داس المتخلص به خوشگو.

The author, a Hindû of the Bais tribe, was a native of Mathrâ. He enjoyed the company of Mirzâ 'Abd-ul-Qâdir Bîdil, Muḥammad Afḍal Sarkhwush and Shaykh Sa'd Ullah Gulshan, and was a favourite pupil of Sirâj-ud-Dîn 'Alî Khân Ârzû, who in his Majma'-

un-Nafá'is, vol. i, fol 137a, remarks that Khwushgû was his constant companion for twenty-five years. Both Ârzû and the author of the Gul-i-Ra'nâ, fol. 269a, say that Khwushgû dedicated the present work to 'Umdat-ul-Mulk Amir Khân *Anjâm*. The author at first was in service, but later on renounced the world and spent his days in piety in Ilâhâbâd. He died in 'Azîmâbâd. The author of the Gul-i-Ra'nâ gives the following as the date of Khwushgû's death, در عشرهٔ سابع بعد مایة و الف در عظیم آباد یتّنه پیکر عنصری وا گذاشت .

The author began the work in A.H. 1137 = A.D. 1724, and completed it in A.H. 1147 = A.D. 1734. In A.H. 1155 = A.D. 1742 his master Ârzû added some glosses and a preface to it. See Ethé, Bodl. Lib. Cat., No. 376; Sprenger, Oude Cat., p. 130.

The work is divided into three volumes, the first dealing with ancient poets, the second with poets of the middle age, and the third with modern or contemporary poets. A copy of the second volume, noticed by Dr. Ethé, contains 811 poets, i.e., 266 more than in Sprenger's copy, which contains only 545. The present MS. comprises the extremely rare third volume, containing the biographies and specimens of contemporary poets. It is divided into two sections beginning without any preface, with the following heading in red:—

تراجم بعضی موزونان از فصل دوم تذکرهٔ بندرابن داس خوشگو تخلص •

The first poet mentioned here is فطرت. No account of his life is given, his name being immediately followed by quotations from his poems. The first line of the first one runs thus:—

مرد حق در عین دنیا داری از دنیا بری است
ملک در دست سلیمان نیست در انگشتری است

2. Husaynî, a good poet of 'Âlamgîr's time; was alive in A.H. 1103 = A.D. 1692, fol. 2a.

3. Bâbâ Muhammad 'Alî Isfahânî, a companion of Hakîm Shifâ'î; died in A.H. 1103 = A.D. 1692, fol. 3a.

4. Shâh Ismâ'îl, with the *takhallus* Dabîh and Dabîhî, the son of Kamâl Muhammad Magûl and companion of Muhammad Tâhir Nasrâbâdî and other poets of Îrân; came to India after performing three pilgrimages to *Haramayn*, i.e. Makkah and Madînah; came to India; died in A.H. 1104 = A.D. 1693, fol. 3a.

5. Qadira, with the *takhallus* 'Irfân; led a simple and obscure life in Isfahân; died in A.H. 1105 = A.D. 1694, fol. 3b.

6. Mirzâ Nizâm-ud-Dîn Aḥmad, with the *takhallus* Ṭâli'; was the son of Shâh Jahân's foster-brother, and chronicler of Shâhjahânâbâd; left a short Dîwân. His son Mirzâ Ḥusâm-ud-Dîn, then living in Shâhjahânâbâd, was also a good poet, fol. 4ᵃ.

7. Sirâjâ, with the *takhallus* Naqqâsh, of Iṣfahân; was the sister's son of the calligrapher, Shafî'â; did not come to India, but spent his time in Iṣfahân in poetical discussion with Mirzâ Ḥasan Wâhib; lived for more than one hundred years; died, according to the chronogram composed by Shafî'â Aṣar, in A.H. 1005 = A.D. 1694, fol. 4ᵇ.

8. Mirzâ Muḥammad Ṭâhir, with the *takhallus* Ṭâhir, of Naṣrâbâd; wrote a *Tadkirah* of the poets of Irân, Tûrân and Hindûstân from the time of Shâh 'Abbâs, and rendered great help in writing the present *Safînah*. His ancestor, Khwâjah Ṣadr-ud-Dîn 'Alî, held high positions under Mirzâ Sulṭân Muḥammad, and built three Madrasahs in Iṣfahân. His father led a miserable life. The poet was born in A.H. 1048 = A.D. 1642 (but see his *Tadkirah*, No. 687, where the date of his birth is fixed in A.H. 1027 = A.D. 1618), and spent his early life in coffee shops, until he received full training under Aqâ Ḥusayn Khwânsârî, and became popular. Subsequently he went on a pilgrimage, and on his return spent his time in the company of Mirzâ Ṣâ'ib and Mirzâ Jalâl Asîr. He wrote a Maṣnawî, in imitation of the artificial Maṣnawî of Ahlî Shîrâzî, fol. 5ᵃ.

9. Mirzâ Badî'-uz-Zamân, the eldest son of the above-mentioned Ṭâhir Naṣrâbâdî; was well skilled in riddles, poetry and prose, fol. 7ᵃ.

10. Ḥâjî 'Abd-ul-Wâsi', with the *takhallus* Aqdas; the son of Ḥâjî Muḥammad Jân Qudsî; attached to the service of Zîb-un-Nisâ Begam till the end of 'Âlamgîr's time, fol. 7ᵃ.

11. Mîr Muḥammad Hâshim, with the *takhallus* Madmûn and Mashrabî, of 'Aẓîmâbad, Patnah; was a pupil and clerk of Mirzâ Mu'izz Mûsawî Khân Fiṭrat, at the time of the latter's Dîwânî of the said place, fol. 7ᵇ.

12. Muḥammad Ibrâhîm, with the *takhallus* Inṣâf; Indian-born, a pupil of Mirzâ Mu'izz Mûsawî Khân, but died in his youth; left a short Dîwân, fol. 8ᵃ.

13. Mîr Jamîl, with the *takhallus* Sûzî, originally of Bukhârâ; was a Manṣabdâr of 'Âlamgîr's time and an intimate friend of Mirzâ Bîdil: left a short Dîwân, fol. 8ᵇ.

14. Mirzâ Ismâ'îl, with the *takhallus* Ḥijâb; a Mugal of Persia; came to India towards the close of 'Âlamgîr's time, fol. 8ᵇ.

15. Muḥammad Isḥâq, with the *takhallus* Shaukat, of Bukhârâ;

came to Herat in A.H. 1088 = A.D. 1677, and attached himself to the service of Ṣafî Qulî Khân, the Governor; was also favoured by Mirzâ Sa'd-ud-Dîn Muḥammad Râqim, the wazir of Khurâsân, and was alive there till A.H. 1105 = A.D. 1694 The date of his death is unknown, fol. 9ᵃ.

16. Mukhlis Kâshi, a popular poet; his Diwân is well-known, yet Naṣrâbâdi does not mention him in his *Tadkirah*, fol. 10ᵇ.

17. Shafi'â, with the *takhallus* Asar; blind from his childhood; was a well-reputed poet of Persia and did not come to India, but his *Diwân* was before the writer From the *Târikhs*, in which he gives A.H. 1105 = A.D. 1694, he is known to have been alive until that year, fol. 11ᵇ.

The second section, styled قسم سوم (third Qism), contains notices of contemporary poets, with some of whom the writer was acquainted·

Miyân Shâh Nâṣir with the *takhallus* 'Ali, son of Rajab 'Alî *Ḥâli*, a Panjâbi Sayyid, was born in Sirhind. The statement of Tâhir Naṣrâbâdi that 'Ali was a Chelah (slave) of Kashmîr is unfounded. In A.H. 1101 (A.D. 1690) he had an interview with 'Âlamgîr, who became displeased with the poet's manners. He subsequently attached himself to the service of Nawwâb Dulfaqâr Khân Nuṣrat Jang, from whom he received warm favours. He died 20 Ramaḍân, A.H. 1108 (A.D. 1697), and was buried on the road leading to the tomb of Niẓâm-ud-Din Auliyâ, fol. 13ᵇ

Mir Muḥammad Zamân, with the *takhallus* Râsikh, a Sirhindi, the son of Mîr 'Imâd and pupil of his own uncle, Mir Mafâkhir Ḥusayn Ṣâqib; received high *manṣabs* from Muḥammad A'ẓam Shâh, but was subsequently dismissed. His sister's sons, Mir Gazi Shahîd and Irâdat Khân *Wâḍiḥ*, were his pupils. He died A.H. 1107 (A.D. 1696), fol. 17ᵇ.

Mirzâ Quṭb-ud-Dîn, with the *takhallus* Mâ'il, the elder brother of Mirzâ Niẓâm-ud-Dîn Tâlib, a pupil of Mirzâ Mu'izz Mûsawi; suffering from insanity towards the end of his life, he gave up public service, and died 27 Ramaḍân, A.H. 1108 (A.D. 1697). Besides his Diwân and Masnawi, which are popular, he left a beautiful ساقی نامه, fol. 19ᵇ.

'Âqil Khân, with the *takhallus* Râzî and bearing the name 'Askari, a Sayyid of Khawâf, was the Bakhshî of Prince Aurangzîb, and later the Ṣûbahdâr of Shâhjahânâbâd; was well versed in Ṣûfism, and to him Mirzâ Bidil owes his eminence; was a disciple of Shaykh Burhân Shaṭṭârî Burhânpûrî, whose discourses he wrote down; is the author of: (1) مرقع. (2) (illegible), (3) امواج حوبی and (4) قصهٔ عشق راجه راتن سین با پدماوت مسمی شمع و پروانه. He also

left a Diwân. He died A.H. 1108 (A.D. 1697), in the forty-third year of 'Âlamgir's reign, fol. 20b.

Imâm Quli Khân, with the *takhallus* Muntahi, of a family originally of Îrân, but Indian for two generations; was an intimate friend of Miyân Nâsir 'Ali; his short Diwân had been seen by the author. He died A.H. 1110 (A.D. 1699), fol. 21a.

Shaykh Mahmûd, with the *takhallus* Hayrân, of Sirhind; followed the model of Miyân Nâsir 'Ali, fol. 21b.

Mir Hâdi, with the *takhallus* Sharar, an eminent poet of Persia, fol. 22a.

Hifz Ullah Khân, with the *takhallus* Hifzi, the son of Nawwâb 'Allâmi Sa'd Ullah Khân, prime minister of Shâh Jahân; received the Sûbahdâri of Sistân and Tattah towards the end of 'Âlamgir's reign, and died A.H. 1112 (A.D. 1700). The author saw his son Mutawassil Khân, with the *takhallus* Qâbil (also dead at the time of writing), in Dakhan, where the latter had come with Nizâm-ul-Mulk Âsaf Jâh, fol. 22a.

Shukr-Ullah Khân, with the *takhallus* Khâksâr, a Sayyid of Khawâf, son-in-law of 'Âqil Khân Râzi; left a short Diwân and a commentary on Rûmi's Masnawi; died A.H. 1112 (A.D. 1700), fol. 22b.

Mullâ Muhammad Sa'id, with the *takhallus* Ashraf, the son of Muhammad Sâlih Mâzandarâni, and daughter's son of Muhammad Taqi Majlisi; came to India towards the close of 'Âlamgir's reign, and was appointed tutor to Zib-un Nisâ Begam; died A.H. 1120 (A.D. 1708), at the age of eighty, fol. 24b.

Shaykh Husâm-ud-Din, father of the writer's master, Sirâj-ud-Din 'Ali Khân Ârzû; was a Mansabdâr under 'Âlamgir, and died A.H. 1115 (A.D. 1703), fol. 25b.

Muhammad Akram, with the *takhallus* Ganîmat, received his training under Mir Muhammad Zamân Râsikh; spent some time in the company of Mirzâ Urluq Beg, the Faujdâr of Sialkot; wrote the Masnawi نیرنگ عشق, A.H. 1096 (A.D. 1685), consisting of fifteen hundred verses, at the request of his friend Mirzâ 'Abd-ul-'Aziz (the son of the just mentioned Mirzâ): fell in love with a boy named Shâhid, fol. 25b.

Khwâjah 'Abd-ur-Rahim, with the *takhallus* 'Âbid, of Tûrâni origin; led an ascetic life, and generally spent his time in the company of Nâsir 'Ali, fol. 27a.

Mir Jalâl-ud-Din, with the *takhallus* Siyâdat, a Sayyid of the Panjâb; settled in Lahore; was a great poet, and has left a Diwân; had three brothers, all of whom were good poets, fol. 27a.

Mîr Aḥmad, with the *takhallus* Fâ'iq, the brother of Mîr Jalâl-ud-Dîn Siyâdat; is said to have been, as his brother was also, a pupil of Mirzâ Dârâb Jûyâ, fol. 28[b].

Mîr Najât, brother and pupil of Mîr Jalâl-ud-Dîn Siyâdat, insane during the last portion of his life; has left a Dîwân, fol. 30[a].

Mîr Madhûsh, another brother and pupil of Siyâdat; author of a Dîwân: held high posts in Lahore towards the end of 'Âlamgîr's reign, fol. 30[a].

Mirzâ Abul Fatḥ with the *takhallus* Fâtiḥ, the brother's son of Muḥammad Ḥusayn 'Ârif Sabzwâri; came to India from Iṣfahân towards the end of 'Âlamgîr's reign, fol. 30[a].

Muḥammad Sa'îd Qurayshî, of 'Aẓimâbâd, Patnah, a companion of 'Âqil Khân Râzi; well versed in the various branches of Arabic and Persian literature: left fifty-five works:

از تالیف و تصنیف مثل شرح مقامات حریری و شروح کافیه و شافیه
و تهذیب و دیگر متداولات مانند عروض و قوافی وغیر ذالک قریب پنجاه
و پنج نسخه دارد *

The scholars of 'Aẓimâbâd treat his works as authorities. He wrote a Dîwân, in which he adopts the *takhallus* Sa'd and also Gâlib, and left a Maṣnawi, fol. 30[a].

Muḥammad 'Âshiq *Himmat*, a pupil of Miyân Nâṣir 'Ali. The writer had heard from his (Nâṣir Ali's) son, Miyân 'Ali 'Aẓîm, that Muḥammad 'Âshiq was the son of a goldsmith and one of his neighbours. He lost his parents at the age of two years, and was brought up and converted to Islam by Nâṣir 'Ali. He lived in Lahore; but, having incurred the displeasure of Himmat Khân Bahâdur, went to Gorakhpûr and Oude, and spent some time with Abul Fatḥ Khân *Junûn*. He left a Dîwân and a Maṣnawi, fol. 30[b].

Shaykh 'Abd-ul-Wâḥid, with the *takhallus* Waḥshat, of Thanesar; received training from Miyân Nâṣir 'Ali, through whom he gained reputation: lived with Shâh Gulshan Ullah in Aurangâbâd, and left a Dîwân and Maṣnawi, fol. 31[a].

Mirzâ Abû Turâb, with the *takhallus* Bayḍâ, of Persian origin; lived in the company of Nawwâb Dulfaqâr Khân of 'Âlamgîr's time, and received liberal rewards from him, fol. 32[a].

Mîr 'Ali Riḍâ, with the *takhallus* Ḥaqîqat, a relative of Mîr Mafâkhir Ḥusayn Ṣâqib of Sirhind; wrote a Maṣnawi in the metre of Yûsuf and Zalikhâ, fol. 32[a].

Shâh Muḥammad Afḍal, with the *takhalluṣ* Afḍal; was a relative of Shâh Muḥammad Abul Ma'âlî, a saint of Lahore, fol. 32ᵃ.

Mullâ Jamâl, who adopted the *takhalluṣ* Suwaydâ, and also Farḥatî and Ijâbat, was a poet of Lahore; left three Dîwâns and nine Maṣnawîs, fol. 32ᵇ.

Shaykh Muḥammad Afḍal, with the *takhalluṣ* Muḥaqqar, of Ilahâbâd, was a Khalîfah of Mîr Sayyid Muḥammad of Kâlpî. His genealogy reaches 'Abbâs, the uncle of the Prophet. His original home was Sayyidpûr in Gâzipûr, but he settled in Ilahâbâd at the desire of his *Pîr*. He composed several works in Arabic and Persian, and his حل مثنوی مولانا روم is well-known. He died on Friday 15, Dulḥijjah, A.H. 1114 (A.D. 1702), fol 33ᵃ.

Rabî'â-i Balkhî, a poet of the latter part of 'Âlamgîr's time; received his *takhalluṣ* from Mullâ Shaukat, fol. 33ᵃ.

Muḥammad Sa'îd, with the *takhalluṣ* I'jâz, a middle-class man of Shâhjahânabâd, was a pupil of Shaykh 'Abd-ul 'Azîz 'Izzat. He spent his last days in Multân in the company of the Sûbahdâr of that place. He died A.H. 1117 (A.D. 1705), fol. 33ᵃ.

Ḥâji Muḥammad Aslam, with the *takhalluṣ* Sâlim, originally from Kashmir, is said to have been a Brahmin by birth, but to have been converted by the poet Shaykh Muḥsin Fânî, the master of Mullâ Ṭâhir Gani. For a long time he was attached to the service of Muḥammad A'ẓam Shâh, who permitted him to go on pilgrimage. On his return he visited Mirzâ Bidil, who held his Dîwân in high estimation. He died in Kashmir, A.H. 1119 (A.D. 1707), fol 34ᵃ.

Shâhzâdah Muḥammad A'ẓam Shâh, entitled 'Âlî Jâh, with the *takhalluṣ* A'zam, was born in A.H. 1056 (A.D. 1646). He died 18 Rabî' I, A.H. 1119 (A.D. 1707), and was buried in the graveyard of Humâyûn, near the tombs of Murâd Bakhsh and Dârâ Shikûh. Mirzâ Bîdil, Mîr Muḥammad Zamân *Râsikh*, Ḥâji Aslam *Sâlim* and Ḥakîm Shaykh Ḥusayn Shuhrat were his court poets. He composed beautiful Hindi poems, and his compositions on music are well known, fol. 36ᵃ.

Izad Bakhsh, with the *takhalluṣ* Rasâ, the grandson of Âṣaf Khân Ja'far and the pupil of Shaykh 'Abd ul 'Azîz '*Izzat*, was a Shî'ah, converted to the Sunni belief by his master 'Izzat, and therefore for a long time used the *takhalluṣ* Sunnî, which he subsequently changed to Rasâ. His two compositions are mentioned thus:—

شرحی دارد (و ؟) بر رساله کشف الغطا که شیخ عزت در رویه تشیع نوشته و ریاض الوداد که منشآتی بطرز خاص خود گذاشته که خیلی اشتهار دارد •

He served 'Âlamgir in several capacities; but when Sulṭân Muḥammad 'Aẓim, the second son of Shâh 'Âlam, advanced from 'Aẓimâbâd to Akbarâbâd, and preparations for a war between the royal army and 'Âlî Jâh were being made, Îzad Bakhsh Rasâ, having been accused of taking the enemy's part, was put to great shame and disgrace, with the result that he poisoned himself in A.H. 1119 (A.D. 1707), fol. 38ª.

Mir Najib, with the *takhallus* 'Âlî, the Amin of Jizyah at Akbarâbâd towards the close of 'Âlamgir's reign; has left a short Dîwân, fol. 38ᵇ.

Sayyid Ḥasan, with the *takhallus* Imâ, of Bilgrâm in Qannauj, was well-versed in Arabic, Persian and Hindî. He was the elder brother of Sayyid 'Abd-ul-Wâḥid, *takhallus* Dauqi, and died in youth, A.H. 1119 (A.D. 1707), fol. 39ª.

Muḥammad Riḍâ, with the *takhallus* Niyâz, spent most of his time in Aḥmadâbâd, and died A.H. 1120 (A.D. 1708), fol. 39ª.

Mirzâ Barkhwurdar Beg, with the *takhallus* Fardi, the son of Yâdgâr Beg of A'ẓam Shâh's time was the pupil of Mirzâ Bîdil. He was killed in battle with Muḥammad A'ẓam Shâh, A.H. 1119 (A.D. 1707) fol. 39ª.

Shaykh Kamâl-ud-Din, with the *takhallus* Afsari, of Dihlî, the *Khalifah* of Sayyid Muḥammad of Kâlpî, flourished in 'Âlamgir's time. He composed the Maṣnawi راج و رحمانی, fol 39ᵇ.

Sayyid Ḥusayn, entitled Imtiyâz Khân, with the *takhallus* Khâliṣ, was a Riḍawî Sayyid of Persia. He came to India in the beginning of 'Âlamgir's reign, and the Emperor married him to the daughter of Mir Hâdi, better known as Faḍâ'il Khân. He was the Diwân of 'Aẓimâbâd under Prince Muḥammad 'Aẓim-ush-Shân, and the *Ḥavili* built by him in 'Aẓimâbâd on the bank of the Ganges still looks fresh. He received the title of Imtiyâz Khân from Bahâdur Shâh. He composed a long Diwân, to which Mukhliṣ Khân, *takhallus* Payda, wrote a preface. In A.H. 1120 (A.D. 1708), on his way home to Persia, he was killed in Siwistân, and Mir 'Abd-ul-Jalîl Bilgrâmî wrote the following *Târikh* of his death: آه آه امتیاز خان • fol. 40ª.

Khâliṣ, another poet, who lived in Hindûstân and Dakhan. Nothing is known of his origin and family connections. His Dîwân

had been seen by Ârzû. He composed a Masnawî in praise of Indian fruits, fol. 42ª.

Mun'im Khân Khân Khânân Bahâdur Shâhî, with the *takhallus* Mun'im, once a companion of Rûh Ullah Khân, *Mir Bakhshi* of 'Âlamgîr's time. He was the Wakîl. and later the Dîwân, of Prince Muhammad Mu'azzam Bahâdur Shâh. On Bahâdur Shâh's accession to the throne Mun'im became *wazîr* of all the dominions of India, and received the title of Khân Khânân. He died, in Lahore, A.H. 1120 (A D. 1708). He composed the works الہمات منعمی and مکاشفات منعمی, fol. 42ᵇ.

Shaykh Jamâl Ullah, with the *takhallus* Lâmi', of Akbarâbâd, who spent his whole life in earning his livelihood by teaching Hindû boys, and died in Bahâdur Shah's time. His Dîwân and Masnawî consist of from two thousand to three thousand verses, fol. 43ᵇ.

Karam 'Alî, with the *takhallus* Karam, a soldier of Bahâdur Shâh, in whose praise he composed Qasîdahs. fol. 43ᵇ.

Mirzâ Muhammadî Beg, with the *takhallus* Birang. originally from Peshawar, but lived in Lahore, where he died of asthma in A.H. 1123 (A.D. 1711), fol. 44ª.

Rafi' Khân, with the *takhallus* Bâdil, the brother's son of Wazîr Khân 'Âlamgîri. He versified the prose work, Ma'ârij-un-Nubûwat, in forty thousand verses in the metre of the Shâh Nâmah. and entitled it حملۂ حیدری . He died in Bahâdur Shâh's reign, fol. 44ᵇ.

'Âqil Khân, with the *takhallus* 'Âshiq, one of the best pupils of Mirzâ Bîdil. He died in youth, A H. 1124 (A.D. 1712). He left a Dîwân. fol. 45ª.

Nawâzish Khân. with the *takhallus* Tâli', the son of Islâm Khân Rûmî. His house was always full of poets. Mîr Ahsan Îjâd and Nûr Muhammad Husayn Najîb were his companions. He wrote a short Dîwân, and died in the time of Bahâdur Shâh, fol. 46ª.

Mukhlis Khân, with the *takhallus* Paydâ, a Sayyid of Persia, who held the post of تن بخشی under 'Âlamgîr. and died in the reign of Bahâdur Shâh, fol. 46ª.

Hakîm Mirzâ Muhammad Ni'mat Khân. with the *takhallus* 'Âli, and entitled Dânishmand Khân, was originally from Mashhad. After performing the pilgrimage, he came to India in the middle of 'Âlamgîr's reign. He was skilled both in prose and poetry. and wrote ظفر نامہ بہادر شاہی in prose. His work, entitled قصۂ حسن و عشق, is beautiful. His *tadmîn* of the verses of نصاب الصبیان in وقایع حیدرآباد is a novelty. He died in Lahore A.H. 1123 (A.D. 1711), in the time of Bahâdur Shâh. His Dîwân consists of five thousand verses, fol. 46ᵇ.

Muḥammad Yûsuf, with the *takhalluṣ* Qadîm, the uncle's son of Quṭb-ud-Dîn *Mâ'il*, received full training under Sarkhwush, and died in early youth. fol 49ᵃ.

Mirzâ Akbar, with the *takhalluṣ* Akbar, of Daulatâbâd in Dakhan, was the author of a Dîwân and two Maṣnawîs. Nothing further is known of him. fol. 48ᵃ.

Mîr Sayyid Muḥammad, with the *takhalluṣ* Ṣâqib, a pupil of Mîr Ṭâhir 'Alawi. He suffered from insanity. He left a Dîwân, fol. 49ᵃ.

Mîr 'Abd-ul-'Ali, with the *takhalluṣ* Tâli', of Sabzwâr, received training from Mîr Ṣâqib, fol. 49ᵇ.

Âqâ Ibrâhîm, with the *takhalluṣ* Faydân, the son of Âqâ Muḥammad Ḥusayn Khân *Nâjî*. A large number of poets always assembled in his house, the author being one of them Mirzâ Bidil was generally invited by him. He died of consumption, in his youth, in the time of Mu'izz-ud-Dîn Jahândâr Shâh, A.H. 1124 (A.D. 1712). fol. 49ᵇ.

Mirzâ Ayyûb, with the *takhalluṣ* Jaudat. His father, Muḥammad Salim, came from Badakhshân to India. In A.H. 1114 (A.D. 1702) he became Amîn of Jizyah at Alwar in Mewât. His memory was so good that he remembered by heart all his poems, amounting to 20,000 verses. He died in youth at Dihli, and Sarkhwush composed the following *Târîkh* of his death : ایوب بهشت کرده مسکن , fol. 51ᵃ.

Aḥmad, with the *takhalluṣ* 'Ibrat, an educated man of Shâhjahânâbad and a good musician He died in A.H. 1125 (A.D. 1713), fol. 51ᵇ.

Ḥaḍrat Shâh 'Abd-ul- Aḥad, with the *takhalluṣ* Waḥdat, but better known as Miyân Gul, the grandson and the *Khalîfah* of Shaykh Aḥmad Sirhindî, popularly called Mujaddid Alf Ṣânî. He was a darwîsh of high rank, and lived in Fîrûzâbâd, old Dihlî, where he died in the reign of Muḥammad Farrukh Siyar, A.H. 1126 = A.D. 1714. He left a small Dîwân, fol. 52ᵃ.

Âqâ Muḥammad Ḥusayn Khân, with the *takhalluṣ* Nâjî, originally from Shîrâz, was skilled in caligraphy; wrote good Naskh and Ta'lîq hands, and has left a Dîwân He lived for the most part in Jahânâbâd, but towards the end of his life he was sent to Bengal as Dârogah in the beginning of Farrukh Siyar's reign, and died there in A.H. 1126 = A.D. 1714. He was an intimate friend of Sarkhwush, fol. 53ᵃ.

Muḥammad Afḍal, with the *takhalluṣ* Sarkhwush, the second son of Muḥammad Zâhid, who was attached to the service of 'Abd Ullah Khân Zakhmî, after whose death all the five sons of Zâhid entered the service of the king. Sarkhwush was born in Kashmîr, A.H.

1050 = A.D. 1641, in the reign of Shâh Jahân. Ṭâhir Naṣrâbâdî's statement that Sarkhwush was a native of Lahore, and lived there is erroneous. At the age of fourteen the author became a pupil of Sarkhwush, and received from him the *takhalluṣ* Khwushgû. He died in Muḥarram, A.H. 1126 = A.D. 1714, at the age of seventy-six. His *Kulliyât* consists of about forty-five thousand *bayts*. His other compositions are: مثنوی نور علی نور which he wrote in imitation of Maulânâ Rûmîs Maṣnawî, مثنوی — ساقی نامه — مثنوی حسن و عشق جنگنامهٔ محمد and مثنوی در بیان بعضی خصوصیات هندوستان - قضا و قدر دیباچهٔ and کلمات الشعرا—جوش و خروش: His prose works are—اعظم شاه دیوان. fol. 53[b].

Ḥakim 'Abd-ur-Razzâq, with the *takhalluṣ* Mashrab a Sayyid of Isfahân, came to India towards the end of 'Âlamgîr's reign, and settled in Bareilly. He spent a portion of his life in Lucknow, and was for some time attached to Nawâzish Khân Ṭâli'. He was well skilled in *ma'qûlât*, *manqûlât* and medicine. He died in A.H. 1127 = A.D. 1715, fol. 59[b].

Ḥâfiẓ Muḥammad Jamâl, with the *takhalluṣ* Talâsh, flourished in the reign of Shâh 'Âlam, and was very kind to the author. He died in A.H. 1127 = A.D. 1715. He has left a Dîwân, fol. 60[a].

Khwâjah Abul Fatḥ Khân, with the *takhalluṣ* Junûn, was of Kashmîri origin. In 'Âlamgîr's reign, he was the Dîwân of Gorakhpûr, in Oude, where he settled. In Shâh 'Âlam Bahâdur Shâh's reign he became the Dîwân of Lucknow, and subsequently of 'Aẓîmâbâd. He died in the latter place, after his dismissal. His body was removed to Gorakhpûr, where it was interred in the grave built by him. He is the author of a Dîwân. His grandson, Khwâjah Muẓaffar, was still living in Patna, fol. 60[a].

Mirzâ Abul Ma'âlî, entitled Wazârat Khân, with the *takhalluṣ* 'Âlî, was a native of Îrân, but flourished in India, and held the post of Dîwân under Farrukh Siyar. He is the author of a Dîwân, and died in A.H. 1128 = A.D. 1716, fol 60[b].

Mirzâ Mubârak Ullah, with the *takhalluṣ* Wâḍiḥ, the grandson of Irâdat Khân, the Ṣubahdâr of the Deccan in 'Âlamgîr's time, was a pupil of Mîr Muḥammad Zamân Râsikh, and composed a Qaṣîdah, entitled فلک المعارج. He died in the reign of Farrukh Siyar. He left a bulky Dîwân and a prose work on Ṣûfism. He left another prose work, in praise of the royal bath room, fol. 61[a].

Shaykh 'Iṣmat Ullah, with the *takhalluṣ* Kâmil, a Shaykhzâdah of Murâdâbâd, received the *takhalluṣ* from Mirzâ Bîdil. He died in the reign of Farrukh Siyar, fol. 62[b].

Mîr 'Abd-ur-Raḥmân, with the *takhallus* Girâmî, the son of Amânat Khân of 'Âlamgir's time, fol. 63ᵃ.

Mîrzâ Faqîrâ, entitled Sayf Khân, the son of Tarbiyat Khân of 'Âlamgîr's time, was a good soldier. fol. 63ᵇ.

Gustâkh, a good poet. fol. 63ᵇ.

Muḥammad Amîn, with the *takhallus* Maṭla', of whom, however, the author knew nothing. Khân Sâḥib (Ârzû) had seen his Diwân, fol. 63ᵇ.

Mîr Muḥammad 'Alî, with the *takhallus* Maṭla', a Sayyid of Îrân, was a companion of Mâhyâr Khân, the Faujdâr of Islâmâbâd, Mathrâ, in Farrukh Siyar's time. The author went to see him, and had poetical discourse with him, fol. 64ᵃ.

Mirzâ Ḥâtim Beg, with the *takhallus* Ḥâtim, well-skilled in Shikastah hand. Khwushgû practised Shikastah hand under him. He learnt the Shikastah hand from Mîr Gulâm 'Alî Buzurg and (?) Mîr 'Abd us-Ṣamad Sukhan (the pupil of Dirâyat Khân, son of Kifâyat Khân). He was a disciple of Ḥazrat Shâh Gulshan Ullah, and died in Farrukh Siyar's time, fol 64ᵃ.

Mirzâ Muḥsin, with the *takhallus* Du'lqadr, enrolled himself as a soldier under prince Shujâ', and was from his early age a companion of Mirzâ Bidil. Khwushgû saw him, he being then more than ninety years of age, in the company of Bîdil, fol 64ᵇ.

Mîr Sayyid Ja'far, with the *takhallus* Rûḥî was a Ni'mat Ullâhi Sayyid. One of his ancestors, named Maḥmûd, settled in Jalesar, a dependency of Âgrah. He wrote a Dîwân, fol. 65ᵃ.

Sad'anand, with the *takhallus* Bîtakalluf, uncle of Khwushgû, was originally from Lakhnautî. His ancestors served under Dârâ Shikûh. He wrote a Dîwân which at the time of his death he entrusted to the author. He died in Farrukh Siyar's reign, A.H. 1129 = A.D. 1717. fol. 65ᵇ.

Mir Muḥammad Ḥanîf, with the *takhallus* Ulfat, the elder brother of Mir Muḥammad Afḍal Sâbit, died in A.H. 1130 = A.D. 1718. fol. 66ᵃ.

Mirzâ Abû Ṭâlib, with the *takhallus* Ḥinâ'i, of Iṣfahân, chief caligrapher of Sulṭân Ḥusayn Ṣafawî's time, was well-skilled in writing the Shikastah hand. He died in A.H. 1130 = A.D. 1718. fol. 66ᵃ.

Mirzâ Muḥammad Muḥsin, with the *takhallus* Tâ'ṣîr, lived in Yazd, in Sulṭân Ḥusayn Ṣafawî's time. In Farrukh Siyar's time he sent his Dîwân to Ḥakîm-ul-Mamâlik Shaykh Ḥusayn Shuhrat, and the quotations are from it. fol. 66ᵃ.

Mîrzâ Ġâzî, with the *takhallus* Shahîd, a relative of Mirzâ Raushan Damîr, and the pupil and sister's son of Muḥammad Zamân Râsikh, was an intimate friend of Aḥmad Yâr Khân Yaktâ, whom he frequently mentions in his poems. He died after A.H. 1130 = A.D. 1718. He wrote the Maṣnawî مفت پیکر in imitation of Zulâlî's سبعه سیاره. His other Maṣnawî is شور جنون. fol. 67ª.

Sayyid 'Abd Ullah, with the *takhallus* Qâbil, a Bilgrâmî Sayyid, who knew Arabic, Persian and Hindî well, and was skilled in the military art. He served under Sarbaland Khân Dilâwar Jang and died in A.H. 1132 = A.D. 1720, fol. 67ᵇ.

Mîr Muḥammad Aḥsan, with the *takhallus* Îjâd, was a descendant of Shâh Sayyid Nûr-ud-Dîn Mubârak Ġaznawî. After spending some days in the company of Nawâzish Khân Ṭâli', he went to Gujarât, and enrolled himself among the soldiers of Muḥammad A'ẓam Shâh, and enjoyed there the society of Mirzâ Bidil, Hâjî Aslam Sâlim and Shâh Gulshan. Subsequently, he became the Faujdâr of Itâwah under Muḥammad Máh, alias Khayr Andish Khân Kanbûh. In Bahâdur Shâh's reign he entered the service of Nawwâb Niẓâm-ul Mulk, and got through him the *manṣab* of three hundred under Prince 'Aẓim-ush-Shân. In Farrukh Siyar's reign he was appointed a court chronicler, and wrote in prose the history of his reign from his accession to his death. fol. 68ᵇ.

Mirzâ Dâ'ûd Mashhadî, the Mutawalli of the tomb of the eighth Imâm 'Alî Musî Riḍâ, was one of the best poets of Mashhad. He died in the reign of Sulṭân Husayn Ṣafawi, at the age of seventy, fol. 69ᵇ.

Nûr Muḥammad 'Alî, with the *takhallus* Tamkîn, was of Persian origin, but flourished in Hindûstân. Khwushgû visited him at Ajmîr towards the close of 'Âlamgîr's reign. It is known from Gulâb Râi Mukhlis, the Munshî of Nawwâb Zabardast Khân bin Ibrâhîm Khân, that Mîr Tamkîn was the brother's son and pupil of Mîr 'Abd-ur-Rasûl Istiġnâ, and that he died in A.H. 1132 = A.D. 1720. fol. 70ª.

Kamtar (*sic*), whose origin and pedigree could not be ascertained, fol. 70ᵇ.

Bhûpat Râi Bayrâgî, with the *takhallus* Bîġam, a Khatrî Hindû, whose ancestors were Qânûngûs in the Panjâb. He fell in love with a Hindû boy, named Narâyan Chand, and after relinquishing the world became the disciple of Narâyan Bayrâgî. He wrote the Hindî work پربودہ چندر نایک in the name of the boy. In his early age he received lessons from Sarkhwush. Khwushgû, in his fourteenth year, derived

knowledge from him. He left several compositions. His Maṣnawi on the stories of the Indian saints قصص فقرای هند is popular in India. He died in A.H 1132 = A.D. 1720, fol. 76b.

Mirzâ Abd-ul Qâdir, with the *takhallus* Bîdil, was a Mugal of the Arlás tribe His father, Mirzâ 'Abdul Khâliq. was a man of great piety. Bîdil was born in A.H. 1054 = A.D 1646. Maulânâ Qâsim Darwish, a friend of his father, found out the Târîkh انتخاب for the date of his birth. He finished the Qurân at the age of five, when he lost his father. His mother died a year after, and he was left under the care of his uncle, Mirzâ Qalandar. At first he was attached to the service of Shâh Shujâ', the second son of Shâh Jahân. He at first adopted the *takhallus* of Razmi, which he subsequently changed to Bîdil. He entered the service of Muḥammad A'zam Shâh, who gave him a *mansab* of five hundred, and under whom he served for twenty years. During this time he received literary help from Shaykh 'Abd-ul-'Aziz 'Izzat. Later on he resigned the Imperial service, and began to lead a retired life in Shâhjahânâbad, where Khwushgû visited him daily. He was a man of great physical strength, and possessed extraordinary merit. He knew more or less thoroughly theology, mathematics and natural philosophy, and was well versed in Sûfism, medicine, astronomy, geomancy, history and music, and had learnt by heart the whole of the Mahâbhârat. His چهار عنصر and his رقعات sufficiently prove his abilities as a refined prose writer. He died on Thursday, 4th Safar, A.H. 1133 = A.D. 1721, and was buried in the tomb which he had himself prepared in his courtyard ten years before his death, fol. 73a. [For his works, see vol. iii, p. 195, of this catalogue.]

Nâẓim Khân, with the *takhallus* Fârig, was of Qumm. He came to Sind, and thence to Dihli, where he received a *munsab* and the title of Nâẓim Khân. He died in the beginning of Muḥammad Shâh's reign, fol. 97a.

Sayyid Amîr Khân, 'Âlamgir Shâhî, a Sayyid of Sind, was the Sûbahdâr of Akbarâbâd in Bahâdur Shâh's time, and became the Sadr of Hindûstân in Farrukh Siyar's time. He died in the beginning of Muḥammad Shâh's reign. He is said to have left a small Diwân. His *takhallus* could not be ascertained, fol. 97b.

Mirzâ Arjumand, with the *takhallus* Âzâd and Junûn, the son and pupil of Mirzâ 'Abd-ul Gani Beg Qubûl, fol. 98a.

Muḥammad 'Aṭâ Ullah, with the *takhallus* 'Aṭâ, a native of Amroha in Moradabad, was a pupil of Mirzâ Bîdil, and died A.H. 1136 = A D. 1724, fol. 98a.

Sayyid Salâbat Khân, with the *takhallus* Sayyid, from Surat,

a pupil of Mirzâ 'Abd-ul Ġanî Beg Qubûl, was the Mîr Âtish in Farrukh Siyar's reign, and a friend of Ṣamṣâm-ud-Daulah, son of Amîr-ul-Umarâ Bahâdur. He is the author of a Dîwân, and died A.H. 1137 = A.D. 1725, fol. 99ª.

Mirzâ 'Abd-ul Ġanî Beg, with the *takhallus* Qubûl, originally from Kashmir, was a pupil of Mirzâ Dârâb Beg Jûyâ, and lived in the old fort of Dihlî. He wrote poems in praise of Ṣamṣâm ud-Daulah, Nawwâb Niẓâm-ul-Mulk, and Mîr Jumlah Tarkhân. Khwushgû visited him occasionally. He died in A.H. 1138 = A.D. 1726. His son, Mirzâ Girâmî, was living then, fol. 99ᵇ.

Mîr 'Abd-ul Jalîl, with the *takhallus* Wâsiṭî, of Bilgrâm, at first adopted the *takhallus* Ṭarâzî. His father, Mîr Sayyid Aḥmad, was a pious man. 'Abd-ul Jalîl was born 13 Shawwâl, A.H. 1071 = A.D. 1661. He entered the service of 'Âlamgîr in A.H. 1111 = A.D. 1700, and obtained a *manṣab* and the posts of Bakhshigarî and chronicler of Gujarât. Later, he became the Bakhshî and the chronicler of Sîstân, which posts he retained till the reign of Muḥammad Shâh. In his youth, he wrote the Maṣnawî امواج الخيال. He died 23 Rabî' II, A.H. 1138 = A.D. 1726. According to his will, his body was removed to Bilgrâm, and buried by the side of his father's tomb on the 6th of Jumâdâ I. He died at the age of sixty-six years, six months and ten days, fol. 101ᵇ.

Lâlah Sukhrâj, with the *takhallus* Ṣabqat, a Hindû Kâyath. His original home was Lucknow. His ancestors were the servants of 'Umdat-ul-Mulk Asad Khân Wazîr. From his youth he applied his mind to the study of the various branches of literature. He was a pupil of Mirzâ Bîdil. For a time he served under Sayyid Asad Ullah Khân, popularly called Nawwâb Auliyâ, as Mîr Sâmân and Dîwân. He was present in the army of Amîr-ul-Umarâ Sayyid Ḥusayn 'Alî Khân in the conquest of the Deccan, and composed a Maṣnawî of 700 verses on the conquests of the Sayyid, in the style of the Shâh Nâmah. He died in Sha'bân, A.H. 1138 = A.D. 1726, fol. 103ª.

Furṣat, of Kashmiri origin, received training from Ḥaḍrat Shâh Gulshan. The author received kindness from him. He died, A.H. 1138 = A.D. 1726, fol. 105ᵇ.

Bhûpat Râi, with the *takhallus* Bâniyah, of Sahâranpûr, lived in A'ẓam Shâh's time, and died in A.H. 1139 = A.D. 1727, fol. 106ª.

Gulâb Râi, with the *takhallus* Mukhliṣ, the son of Gûr Dâs, who was the Munshî of Nawwâb Zabardast Khân, son of Ibrâhîm Khân. He was a Khatrî Hindû. In the reign of 'Âlamgîr, when the author was in Ajmîr, he visited Mukhliṣ several times, and again in Sir-

hind, when Mukhlis and Munshî Qalandar Khân were staying there, fol. 106b.

Shaykh Sa'd Ullah, with the *takhallus* Gulshan, a Shaykhzâdah of Burhânpûr, was a great saint of the Naqshbandî order, and a disciple of Shaykh 'Abd-ul Ahad, alias Gul Muhammad, with the *takhallus* Ahad. He spent twenty years in Ahmadabâd, Aurangâbâd, and in cities in the Deccan, and twenty years in Shâhjahânâbâd, in the mosque built by Zîb-un-Nisâ on the banks of the Jamnâ. His Kulliyât consists of one hundred and twenty thousand verses. He was very kind to the author, and occasionally visited him. He died on Sunday, 21 Jumâdâ I, A.H. 1140 = A.D. 1728, and was buried in Ahdîpûrah, near Shâh Ganj, in a place belonging to Khwâjah Muhammad Nâsir, fol. 106b.

Mîr 'Abd-us-Samad, with the *takhallus* Sakhun, a Persian Sayyid. He received the *takhallus* from Mirzâ 'Abd-ul Qâdir Bîdil, from whom he received training at first. He finally went to Ahmadâbâd with Mubâriz-ul-Mulk Sarbaland Khân, and died there A.H. 1141 = A.D. 1729, fol. 110a.

Miyân Fadl Ullah, with the *takhallus* Khwushtar and Hunar, the second son of Miyân Muhammad Afdal Sarkhwush, was in the service of 'Alî Ahmad Khân, through whose influence he received the *mansab* of five hundred and the title of Hunarwar Khân. He died in youth, A.H. 1141 = A.D. 1729, fol. 111a.

Mîr 'Azmat Ullah, with the *takhallus* Bîkhabar, was the son of Mîr Lutf Ullah. He wrote several Sûfî treatises and Masnawîs. Mirzâ Bîdil enjoyed his society, and it is said in the *Tadkirah* of Gulâm 'Alî Azâd that Bîkhabar in his *Tadkirah*, entitled سفينهٔ بيخبرى, gives in detail an account of his intercourse with the Mirzâ. He died on Monday, 24 Dûlqa'd, A.H. 1142 = A.D. 1730, and was buried by the side of Nizâm-ud-Dîn Auliyâ. His Kulliyât consists of about fifteen thousand verses, fol. 111b.

Mîr Sayyid Lutf Ullah, with the *takhallus* Ahmadî, but better known as Shâh Laddhâ, Bilgrâmî, was born in A.H. 1053 = A.D. 1645. He was in the service of Najâbat Khân. At the age of twenty-two he renounced the world, and went to Shâh Burhân Shattârî at Burhânpûr, and then to Mîr 'Abd-ul-Jalîl. Subsequently, he interviewed Mîr Sayyid Ahmadî of Kâlpî, and became his disciple. After the death of his spiritual guide, he returned to his native place, where he died on 14 Jumâdâ I, A.H. 1143 = A.D. 1731, at the age of ninety, fol. 113a.

Sayyid Gulâm Mustafâ, with the *takhallus* Fârig, the brother's

son of Sayyid Lutf Ullah Bilgrâmî, was on the staff of Nawwâb Mubâraz-ul-Mulk Sarbaland Khân, and was killed in Gujarât, in the battle fought with راجه ابهی سنگه of Jodepûr, on 8 Rabî' II, A.H. 1143 = A.D. 1731, fol. 114a.

Khwâjah Muḥammad 'Âqil, with the *takhallus* 'Âqil, a descendant of Aḥmad-i Jâm Zandah Fîl. He and his brother, Khwâjah Kâmil, were in the service of Muḥammad A'ẓam Shâh. Subsequently, when his brother became the Dârogah of the artillery of Amîr-ul Umarâ Ṣamṣâm-ud-Daulah, he retired from the service. He wrote the Maṣnawî مرات الجمال, a copy of which, written in his own hand, was with Khwushgû. He also wrote Hindî poems under the *takhallus* بُدھ هونت. He died A.H. 1143 = A.D. 1731, fol. 115a.

Ikhlâṣ Khân, with the *takhallus* Wâmiq, a Khatrî Hindû of Kalânwar (كلانور), embraced Islâm under Muḥammad Muslim of that place. He concealed his conversion for some time, but then declared it before the Emperor 'Âlamgîr, in the presence of Maulavî Siyâlkotî, and received honours and distinctions. In the time of Farrukh Siyar, he received the *manṣab* of 5,000, and became the Munshî-ul-Mamâlik. In Muḥammad Shâh's time, he rose to the rank of 7,000. He died in A.H. 1143 = A.D. 1731, fol. 117b.

Shaykh Muḥammad Riḍâ was from Sîstân, but on account of his service lived for the most part in Bhakar. He was a pupil of Mîr 'Abd-ul Jalîl Bilgrâmî, and died in A.H. 1143 = A.D. 1731, fol. 118a.

Lâlah Sheo Râm Dâs, with the *takhallus* Ḥayâ, the second son of Râi Bhûktî Mal Asad Khânî, was a pupil of Mirzâ Bîdil, and wrote a prose work, entitled گلگشت بهار ارم, in the style of the Mirzâ's Chahâr 'Unṣur. He died in Akbarâbâd, A.H. 1144 = A.D. 1729, fol. 118a.

Arshad 'Alî, with the *takhallus* Rasâ'î, born in Hindûstân, was a disciple of Sayyid Shâh Bhîkah, and a friend of Ârzû. He died in Dihlî, A.H. 1144 = A.D. 1732, fol. 122a.

Mîr Gulâm 'Alî, with the *takhallus* Aḥsanî, a Sayyid of Gawâliyar. Sirâj-ud-Dîn 'Alî Khân Ârzû learnt poetry for some time under him, fol. 122a.

Aḥmad Yâr Khân, with the *takhallus* Yaktâ, the son of Allâh Yâr Khân, *Thânahdâr* of Gaznîn, was the grandson of Khanjar Khân. Towards the close of his life, in the reign of Muḥammad Shâh, he succeeded his father as *Thânahdâr* of Gaznîn. He died there, A.H. 1145 = A.D. 1733, fol. 122b.

Maulavî Imâm-ud-Dîn, with the *takhallus* Riyâḍî, the son of

Lutf Ullah, *takhallus* Muhandis, of Lahore, composed several works on mathematics, and died A.H. 1145 = A.D. 1733, fol. 123a.

Fath Muhammad, with the *takhallus* Fâ'id, the Munshî of Mu'taqid-ud-Daulah Shâh Wardî Khân Qarâwal Begî. The author saw him several times in the house of Khwushhâl Chand, the Dîwân of the Khân. He died, A.H. 1145 = A.D. 1733. He left a small Dîwân, fol. 123b.

Zâhid 'Alî Khân, with the *takhallus* Sakhâ, a good poet of Persia, was for some time the Beglerbeg of the king of the port of Lâr. He came to India during the reign of Muhammad Shâh, from whom he received the *mansab* of 5,000. Nawwâb Burhân-ul-Mulk Sa'âdat Khân Bahâdur promised him the rank of 7,000, but soon afterwards Sakhâ was poisoned by a slave, in A.H. 1146 = A.D. 1734, who also destroyed the poet's Dîwân. The author saw a *Bayâd* of the poet, written by himself, fol. 124a.

Shâh Mubârak, with the *takhallus* Âbrû, one of the *Pîrzâdahs* of Gawâliyar, a pupil of Sirâj-ud-Dîn 'Alî Khân Ârzû, was well-versed in *Rikhtah*, in which he left a voluminous Dîwân. He died on 24 Rajab, A.H. 1146 = A.D. 1734, fol. 124b.

Ni'mat Ullah Khân, with the *takhallus* Ni'mat, a Ni'mat Ullâhi Sayyid, was the son of Nawwâb Rûh Ullah Khân Mîr Bakhshî of 'Âlamgîr's time. Like his father, he was very liberal and generous. In the reign of Farrukh Siyar and Muhammad Shâh he was the Sûbahdâr of 'Azîmâbâd, Patna. He was a pupil of Mirzâ 'Abd-ul-Gani Beg Qubûl; and died, A.H. 1147 = A.D. 1735, fol. 125b.

Muhammad Mâh, with the *takhallus* Sadâqat, the brother's son of Muhammad Akram Ganîmat, was from the Panjâb, and occasionally visited the house of Ârzû. He died in A.H. 1148 = A.D. 1736, fol. 126b.

Hakîm-ul-Mamâlik Shaykh Husayn, with the *takhallus* Shuhrat, was originally from Arabia. His father settled in Shîrâz, but Shuhrat came to India, and spent his life in the service of Prince Muhammad A'zam Shâh. He was well versed in medicine He frequented the society of Mirzâ Bidil and Hâjî Aslam Sâlim. Khwushgû visited him several times. He died in A.H. 1149 = A.D. 1737. His Dîwân is popular, fol. 128b.

Muhammad Sunnâ Khân, with the *takhallus* Wahshat, originally from Kashmir, lived with Ikhlâs Khân, the newly converted Muslim who wrote the تاریخ فرخ شاهی. He had a long life, and died after A.H. 1140 = A.D. 1728, fol. 131a.

Nûr Ullah, with the *takhallus* Nuzhat, of Kashmîr, was a pupil

of Mirzâ 'Abd-ul Ġanî Beg Qubûl. He died in his youth after A.H. 1140 = A.D. 1728, fol. 131ᵃ.

Mîr Muḥammad Ja'far, with the *takhalluṣ* Jur'at, was a *manṣabdâr* under Muḥammad Shâh, fol. 131ᵇ.

Maymanat Khân, with the *takhalluṣ* Maymanat, of Kashmîr, was the brother's son of Rukn-ud-Daulah I'tiqâd Khân of Farrukh Siyar's time. At first he was a trader, but subsequently he received a royal *manṣab*. He died after A.H. 1140 = A.D. 1728, fol. 132ᵃ.

Shâh Muḥammad Ḥusayn, with the *takhalluṣ* Bahjat, spent some time in the company of Nawâzish Khân Ṭâli'. He died after A.H. 1140 = A.D 1728, fol. 132ᵇ.

Mirzâ Muḥammad Aḥsan, brother of 'Ârif Ullah Khân's wife, fol. 132ᵇ.

Muḥammad Yûsuf, with the *takhalluṣ* Nighat and entitled Sukhanwar 'Alî Khân, lived for a long time with Nawwâb Ḍulfaqâr 'Alî Khân. He was in the army of Muḥammad A'ẓam Shâh, when that prince was the Sûbahdâr of Aḥmadâbâd, and received the title of Sukhanwar 'Alî Khân in the reign of Farrukh Siyar. Besides Qaṣidahs and Maṣnawis, he wrote a prose work dealing with I'timâd-ud-Daulah Qamar-ud-Dîn Khân Chîn Bahâdur from the time of 'Âlamgîr to that of Muḥammad Shâh. He died in the middle of Muḥammad Shâh's reign, fol. 133ᵃ.

Mullâ Khâshi', originally from Persia, lived in Kashmîr. He was a pupil of Mullâ Sâṭi', fol. 134ᵃ.

Shaykh Muḥammad 'Alî, with the *takhalluṣ* Riwâj, a disciple and pupil of Ḥaḍrat Shâh Gulshan, was very kind to the author. He died in Shâhjahânâbâd after A.H. 1140 = A.D. 1728, fol. 134ᵇ.

Shâh Walî Ullah, with the *takhalluṣ* Ishtiyâq, lived in Dihlî. He died after A.H. 1140 = A.D. 1728, fol. 134ᵇ.

Shaykh Muḥammad Sharaf-ud-Dîn, with the *takhalluṣ* Payâm, was of Akbarâbâd. He had a long friendship with Ârzû, and enjoyed the company of Anand Râm Mukhliṣ for sixteen years. He died after A.H. 1140 = A.D. 1728, fol. 135ᵃ.

Muġal Khân, with the *takhalluṣ* Qâbil, the son of Muġal Khân of 'Âlamgîr's time, was a pupil of Mirzâ Bîdil, and subsequently changed his *takhalluṣ* for Ṣan'at. He was very kind to the author, and died in A.H. 1142 = A.D. 1730, fol. 135ᵇ.

Muḥammad Muqîm Khân, with the *takhalluṣ* Masîḥ, a Persian, was the uncle's son of Muḥammad Mu'izz-ud-Dîn Jahândâr Shâh. He was the Dîwân of Ajmîr in Farrukh Siyar's time, and in Muḥammad Shâh's time became the fort-master of Jhânsî, and died there in the middle of the latter's reign, fol. 136ᵃ.

Muḥammad 'Alî, with the *takhalluṣ* Afsar, came to India during Farrukh Siyar's time. He was a friend of Ârzû, and in the beginning of Muḥammad Shâh's reign was in service in Bengal, fol. 136[a].

Farrukh, lived in Amnâbâd, Lahore, fol. 136[b].

Mîr Muḥammad Nâṣir, with the *takhalluṣ* Sâmân, a Sayyid of Jaunpûr, flourished under Mirzâ Jânjânân Maẓhar, and finally settled in his native country as a Bakhshî and chronicler, and died in A.H. 1147 = A.D. 1734, fol. 137[a].

Mîr Muḥammad 'Alî, with the *takhalluṣ* Râ'ij, a Sayyid of Tarshîz, lived for a long time in Siyâlkot, Panjâb; and died, A.H. 1150 = A.D. 1737. The author read his Dîwân with great pleasure, fol. 137[a].

Muḥammad Muqîm, with the *takhalluṣ* Âzâd, of Akbarâbâd, was a pupil of Ḥâjî Aslam Sâlim. In the reign of Bahâdur Shâh, he was with Sayyid Amîr Khân, Ṣûbahdâr of Tattah. He was a friend and companion of Ârzû, Mirzâ Ḥâtim Beg and Miyân 'Ali 'Aẓîm, and died in A.H. 1150 = A.D. 1737. He is the author of a Dîwân, a copy of which reached Anand Râm Mukhlis at Shâhjâhânâbâd, fol. 138[b].

Mirzâ Abû Turâb, with the *takhalluṣ* Ġubâr, son of Muḥammad 'Alî Khân ibn-i Mirzâ Ḥabib, was of a noble family of Persia. His father and Mukhliṣ Khân Paydâ were *Tanbakhshîs* تن بخشي of 'Âlamgîr's time. As Ġubâr spent a great portion of his life in Aḥmadâbâd, his poems were less popular in other parts of India. He was killed in the battle which took place between Mu'min Khân, the Ṣûbahdâr of Gujarât, and the Râjpûts, A.H. 1150 = A.D. 1737, fol. 138[b].

Ṣamṣâm-ud-Daulah Khân-daurân Bahâdur Manṣûr Jang, with the original name Khwâjah 'Âṣim and the same *takhalluṣ* (Âṣim), was of Akbarâbâd, and held high position under Farrukh Siyar. In Bahâdur Shâh's time he held the post of Bakhshî under Prince 'Aẓîm-ush-Shân, and received the title of Ashraf Khân. Subsequently he was deputed to Bengal, and received the title of Khân-daurân Bahâdur, and distinguished himself in the battle fought with Jahândâr Shâh near Akbarâbâd. Soon after, he received the title of Ṣamṣâm-ud-Daulah. On Muḥammad Shâh's accession, 'Âṣim fought bravely in the battle with Quṭb-ul-Mulk Sayyid 'Abd Ullah Khân, and after achieving victory received the *manṣab* of 8,000 and the title of Amîr-ul-Umarâ. He studied the Jog system, and practised حبس دم i.e., 'the retention of the breath'. He was killed in the battle fought with Nâdir Shâh at Karnâl on the 21st of Dulqa'd, A.H. 1151 = A.D. 1738. After his death Nâdir Shâh used to

call him 'Rustum.' He was a good poet, and occasionally composed selected verses, fol. 140ᵃ.

Mîr Afḍal, with the *takhallus* Ṣâbit, of the noble Sayyid family of Khawâf, was the brother's son of Himmat Khân. He composed from ten thousand to twelve thousand verses, and wrote an elegy (مرثيه) on the death of Imâm Ḥusayn in the form of a Maṣnawî. Although his ancestors were Sunnîs, he professed the Shî'ah faith. He spent his last days in the house of Ḥakîm Imâm-ud-Dîn Akseîr, dying in A.H. 1152 = A.D 1739, at the age of fifty, fol. 141ᵇ.

Mîr Ḥaydar, with the *takhallus* Tajrîd, an Indian Sayyid, a pupil of Sirâj-ud-Dîn 'Alî Khân, held a *manṣab* under a relative of I'timâd-ud-Daulah, but subsequently went to Sind with the Ṣûbahdâr of that place, and thence to Sûrat. He then came to Bengal, and enjoyed the company of Shujâ'-ud-Daulah. He died there after A.H. 1150 = A.D. 1737, fol. 143ᵇ

Shaykh Sa'd Ullah, with the *takhallus* Akhtar, but afterwards 'Âlî, was the best poet of Ajmîr. The author enjoyed his favour for thirty-five years, and visited him very often at Ajmîr. He spent some time at Peshâwar, after which he entered the service of Muẓaffar Khân, the brother of Nawwâb Amîr-ul Umarâ, and then that of Burhân-ul-Mulk Sa'âdat Khân, finally attaching himself to the service of 'Alî Aṣġar Khân, *takhallus* Shujâ'. He is the author of a long Dîwân, and wrote several Maṣnawîs. He died in A.H. 1153 = A.D. 1740, fol. 145ᵃ.

Nawwâb Mu'tamin-ud-Daulah Isḥâq Khân, with the *takhallus* Isḥâq, rose to distinction in the reign of Muḥammad Shâh, and received the title of Mu'tamin-ud-Daulah. He died in A.H. 1153 = A.D. 1740, fol. 147ᵃ.

Khwâjah 'Abd Ullah, with the *takhallus* Sâmî, belonged to the family of Mullâ 'Iwaḍ Wajîb, and flourished under Muḥammad A'ẓam Shâh. He was a friend of Mirzâ Bidil, and lived in Lahore. He died in A.H. 1155 = A.D. 1742, fol. 147ᵇ.

Shâh 'Alî Akbar, with the *takhallus* Anwar, was the son of Ḥaydar Khân, the friend of 'Umdat-ul Mulk Amîr Khân of 'Âlamgîr's time. For a long time he was in Kâbul with his father, but subsequently came to Aẓîmâbâd, Patna, where he lived with Âqâ Ḥusaynâ, whose daughter he married. He wrote good Nasta'lîq, Naskh, Shikastah and Shafî'â hands, and died in A.H. 1155 = A.D. 1742, fol. 148ᵃ.

Mirzâ Girâmî, the son and pupil of Mirzâ 'Abd-ul Ġanî Beg Qubûl, was the master of five hundred pupils. He had no faith in

any religion, and passed a free life. He died in A.H. 1156 = A.D. 1743, fol. 148[b].

Mirzâ Mahdî, with the *takhallus* Hujjat, of Kashmîr, was a pupil of Mirzâ Mahdî Hujjat, of Persia. He was the brother's son of Mirzá Dáráb Beg Jûyâ, and was for a long time in the company of Nawwâb I'timâd ud-Daulah Qamar-ud-Din Khân Bahâdur, fol. 149[b].

Mullâ Sâṭi'. of Kashmir, was a pupil of Jûyâ. He was in the service of Samsâm-ud-Daulah Amîr-ul-Umará Bahâdur, and wrote a long Diwân. He died after A.H 1150 = A.D. 1737, fol. 149[b].

Muhammad Mas'ûd, with the *takhallus* Ráfi'. of Kashmîr, was a pupil of Mullâ Sâṭi', and spent some time in the service of Samsâm-ud-Daulah, through whose influence he received a *Jâgîr* in Kashmîr; but subsequently he returned home, 150[b].

Shaykh Faqîr Ullah, with the *takhallus* Afirin was a good poet of Lahore. The author saw Âfirîn's Dîwân with Miyán Nûr-ul 'Ayn Wâqif at Patyálah, fol. 151[a].

Mullá Dânâ, of Kashmirî origin, wrote the Shâh Námah of Farrukh Siyar شاهنامه فرخ سیر with Nâzim Khân. He lived on a *Jâgîr* for a long time in Kashmír, and died after A.H. 1150 = A.D. 1737, fol. 153[b].

Ma'niyâb Khân, with the *takhallus* Shâ'ir, whose name was Gul Muhammad, was the son of a respectable Darwîsh of Panjâb. One of the wives of Shâh 'Âlam Bahâdur Shâh took him as an adopted son, and married him to her daughter by a former husband. He was a pupil of Mirzâ Bîdil, and a court poet of Muhammad Shâh. He died in A.H. 1157 = A.D. 1744. He left a Dîwân and Masnawî, fol. 154[a].

Ahmad Yár Khân, with the *takhallus* Mûjid, the brother's son of Imtiyâz Khân Khâlis, was a Sayyid of Mashhad, but lived for a long time in 'Azîmâbâd, Patna, and died A.H. 1158 = A.D. 1745, fol. 155[b].

Karam 'Ali, with the *takhallus* Biriyâ, son of Shâh Muhammad Wali, an inhabitant of Karûnjî, in Patna, was a disciple of Hadrat Shâh Gulshan Ullah, and a pupil of Miyân 'Aziz Ullah 'Aziz. When the author enquired about Biriyâ in 'Azimâbad, he heard that, that morning, when he was bathing in the Ganges, he was drowned, fol. 155[b].

Mihr 'Ali, with the *takhallus* Bikas, a Qâdizâdah of جیترا (?) in Akbarâbâd, was a pupil of Mirzâ Bidil. The author saw him twice or thrice at that place. He died only a few years before the author wrote, fol. 156[a].

Niẓâm Khân, with the *takhalluṣ* Mu'jiz, of an Afgân tribe of Peshâwar, was a pupil of 'Abd-ul-Laṭîf Khân Tanhâ. and flourished in the time of Farrukh Siyar, fol. 156ᵇ.

Mirzâ Luṭf Ullah, with the *takhalluṣ* Niṣâr and entitled Nuṣrat Ullah Khân, was a pupil of 'Abd-ul Laṭîf Khân Tanhâ. He is the author of seventy-thousand verses. fol 157ᵃ.

Mirzâ Muhammad 'Alî, with the *takhalluṣ* Tamannâ. In Farrukh Siyar's time, he was engaged in writing the Shâh Nâmah شاهنامه. The writer saw him one day in the assembly at Ṣamṣâm-ud-Daulah's place. He enjoyed for a long time the company of 'Abd-ul Laṭîf Khân in Kâbul. He finally went to Bengal and entered the service of Nawwâb Shujâ'-ud-Daulah Bahâdur, and died there, fol. 157ᵃ.

Nawwâb Qazalbâsh Khân, with the *takhalluṣ* Umîd, born and brought up in Iṣfahân, was the pupil of Mirzâ Ṭâhir Waḥîd. After spending a long time in the Deccan as a fort-keeper (قلعداری), he returned to Dihlî in the beginning of Muhammad Shâh's reign. He lived for more than one hundred years, dying in A.H. 1160 = A.D. 1747, fol. 157ᵇ.

Abul Barakât Khân, with the *takhalluṣ* Ṣûfî, was a leading man of Kashmir. His brother 'Abd-ul Majîd Khân, served as Dîwân under Farrukh Siyar and Muhammad Shâh. He died in A.H. 1160 = A.D. 1747. He was a pupil of Mullâ Sâṭi', fol. 158ᵃ.

Mirzâ Qamar-ud-Dîn, entitled Niẓâm-ul-Mulk Âṣaf Jah Fath Jang, was from Tûrân. He was the son of Mirzâ Shihâb-ud-Dîn, entitled Gâzî-ud-Dîn Khân Bahâdur Fîrûz Jang bin 'Âbid Khân, and rose to high distinction during the reigns of 'Âlamgîr and his successors. He wrote fine prose. In the Dîwân which he sent to Mirzâ Bîdil, he adopted the *takhalluṣ* Shâkir; but later, when he received the title of Âṣaf Jâh, he changed it to Âṣaf. He died in Jumâdâ II, A.H. 1161 = A.D. 1748. fol. 158ᵇ.

Dîdah Magûl with the *takhalluṣ* Dîdah and entitled A'azz Khân, was a Tûrânî noble. He held the *manṣab* of 5,000, and was for a time the Ṣûbahdâr of Kashmir. He wrote a *Tadkirah* of his contemporary poets, which, however, the author never saw. He died a few years before the present work was written, fol. 162ᵃ.

Ahmad Qulî Khân, with the *takhalluṣ* Ayman, was from Persia. In the reign of Muhammad Shâh, through the influence of Nawwâb Burhân-al-Mulk Sa'âdat Khân Bahâdur, he got access to nobles and chiefs, fol. 162ᵃ.

[A note on the margin says:—"It appears from the *Tadkirah* of 'Alî Qulî Khân Wâlih Dâgistânî that Ayman was born in Qumm,

and came in 'Âlamgîr's time to Kâbul, where he spent some time, and came to Hindûstân in the time of Muḥammad Shâh, from whom he received the *manṣab* of 5,000. He was killed in the battle fought between Burhân-ul-Mulk Sa'âdat Khân and Nâdir Shâh, A.H 1151 = A.D. 1738.]

Gulam Ashraf Khân, with the *takhallus* Rif'at, whose origin is unknown, was present once in an assembly in the author's house, fol 162ᵃ.

Aḥsan Ullâh Khân, *takhallus* Râḍî, of Kashmîrî origin, was a brother of Qâḍî Khân Kashmîrî, and received the title of Faṣâḥat Khân in the reign of Muḥammad Shâh. He was a pupil of Mirzâ 'Abd-ul Ganî Beg Qubûl, fol. 162ᵇ.

Mîr Muḥammad 'Alîm, with the *takhallus* Taḥqîq, was the son of Mîr Badî'-ud-Dîn Samarqandî, popularly called Mîr Matîn, and the pupil of Mirzâ Mu'izz Mûsawî Khân Fiṭrat. He led a happy and respectable life in 'Azîmâbâd. He was well versed in various arts. He spent many days in Shâhjahânâbâd, and visited Bengal. He is the author of a long Dîwân, and died in A.H. 1162 = A.D. 1749, fol. 162ᵇ.

'Azîz Ullah, with the *takhallus* 'Azîz, the son of Mullâ Mubârak, the tutor of Zîb-un-Nisâ Begam, was well versed in logic. He lived in Patna; fol. 163ᵇ.

Shâh Yaqîn, with the *takhallus* Yaqîn, a Mugal of Tûrânî origin, led the life of a Darwîsh, and spent his time in the coffee shops of Shâhjahânâbâd. He wrote a Dîwân; fol. 163ᵇ.

Raḥmat Ullah, with the *takhallus* Tamkîn, was the grandson of Mullâ Muḥammad Amîn, the renowned scholar of the times of Shâh Jahân and 'Âlamgîr. Tamkîn's original home was in Kashmîr. He was the tutor of Jawâhir Khân, and a pupil of Mirzâ 'Add-ul Ganî Beg Qubûl; fol. 164ᵃ.

Sayyid Muḥammad Ashraf, with the *takhallus* Ḥasrat, whose ancestors were Mûsawî Sayyids, came to India and settled in Sandîlah, Lucknow. He was a pupil of Mirzâ Bîdil; fol. 164ᵇ.

Khayr Ullah, with the *takhallus* Fidâ, originally of Gujarât, was a good Maṡnawî writer, but had little taste in Gazals; fol. 165ᵇ.

Sayyid 'Abd-ul Wâḥid, with the *takhallus* Wâḥid and Dauqî, of Bilgrâm, was the elder brother of Mîr Aḥsan Îmâ. At first he entered the service of Prince Muḥammad A'ẓam Shâh, and later on, in the time of Muḥammad Shâh, attached himself to the staff of Nawwâb Mubâriz-ul Mulk. He was a friend and a pupil of Mîr

'Aẓmat Ullah Bîkhabar. He is the author of the work شکرستان خیال; fol. 165ᵇ.

Mîr Muḥammad Sami', with the *takhallus* Maẓhar, was a foreign Muġal. While *Muhtasib* of Ajmîr, he received training in poetry from Muḥammad Muqîm Khân Masîḥ; fol. 166ᵃ.

Khwâjah Maqṣûd, with the *takhallus* Jâmi', of Kashmîr, was a disciple of Mirzâ 'Abd-ul Ġanî Beg Qubûl. He is the author of a Dîwân; fol. 166ᵃ.

Mirzâ 'Alî Beg is said to have been originally from Îrân, but as he was born in Kashmîr, he is better known as a Kashmîrî. He was a pupil of Mirzâ 'Abd-ul Ġanî Beg Qubûl; fol. 166ᵇ.

Mirzâ Ta'lîm Beg, with the *takhallus* Furṣat, was seen by the author in Ajmîr. He lived for a long time with Muqîm Khân Masîḥ, and afterwards came to Shâhjahânâbâd; fol. 166ᵃ.

Shâh Jawwâd, with the *takhallus* Jawwâd, an Îrânian born, lived in Mathrâ on the banks of the Jamnâ, and finally went to Bengal, where he died. He was very kind to the author. He wrote a Dîwân and Maṣnawî; fol. 167ᵃ.

Shaykh Ṣadr-ud-Dîn Muḥammad, of Pishâwar, was a pupil of Mirzâ Bîdil; fol. 167ᵃ.

Shaykh Muḥammad Ṣalâḥ, better known as Muḥammad Kâẓim, with the *takhallus* Âgâh, the son of Shaykh Ṣadr-ud-Dîn Muḥammad, was a companion of Ma'nîyâb Khân, *takhallus* Shâ'ir, and was intimate with the author; fol 167ᵇ.

'Abd-ul-'Alî, with the *takhallus* Taḥṣîn, of Kashmîrî origin, a grandchild of Mirzâ Dârâb Jûyâ, lived for a long time in the house of Nawwâb Burhân-ul-Mulk Sa'âdat Khân; fol. 168ᵃ.

'Abd-ul-'Aẓîm, with the *takhallus* Taḥsîn, of Lahore, placed himself in early life in the pupilship of Miyân Faqîr Ullah Âfirîn; fol. 168ᵃ.

Ḥakîm Beg Khân, with the *takhallus* Ḥâkim, a nobleman of Lahore, whose father, Shâdmân Khân, was a Ṣûbahdâr there, was a pupil of Miyân Âfirîn, and wrote a *Tadkirah* of contemporary poets, which, however, the author did not see; fol. 168ᵇ.

Naṣr Ullah, with the *takhallus* Yatîm, passed his days in Lahore, and was a pupil of Miyân Âfirîn; fol. 168ᵇ.

Nuṣrat, originally from Kashmîr, lived in Lahore. He wrote a Dîwân; fol. 169ᵃ.

Shâh Mîm (میم), with the *takhallus* Mîm, a disciple of Sayyid Barakat Ullah, entitled Ṣâḥib-ul-Barakât Bilgrâmî, was living in Shâhjahânâbâd, when the book was written; fol. 169ᵃ.

Sayyid Ġulâm 'Alî, with the *takhallus* Âzâd, a Ḥusaynî Sayyid of Bilgrâm, was the grandson of Mîr 'Abd-ul Jalîl. In A.H. 1149 = A.D. 1737, he went on the pilgrimage, after which the author knew nothing of him. He wrote a *Tadkirah*, seen by the author; fol. 169b.

Mîr Ma'ṣûm, with the *takhallus* Wajdân, and entitled 'Alî Nasab Khân, the son of Mîr Muḥammad Zamân Râsikh, spent his time in the Panjâb, where he was very popular; fol. 170a.

Miyân 'Alî 'Aẓîm, with the *takhallus* 'Aẓîm, was the son of Miyân Nâṣir 'Alî. Khwushgû, from birth, enjoyed 'Aẓîm's favour. He had two brothers, (1) 'Alî 'Alim, a soldier in the service of Sayyid Quṭb-ul-Mulk Bârh in Muḥammad Shâh's time, who died in Akbarâbâd, and (2) 'Alî Karîm, who died at the age of twenty; fol. 171a.

Abul Ḥasan, with the *takhallus* Mirzâ, who received the title of Qâbil Khân. His family came from Shîrâz, but for two or three generations had been Indian. He lived in Lahore, where he held poetical discourse with Mullâ Âfirîn, and associated with Dilîrdil Khân, Ṣûbahdâr of Tattah and Nâẓim of Kashmîr, after whose death Mirzâ attached himself to the service of his son, Himmat Dilîr Khân, accompanying him to Etawah. He wrote a voluminous Dîwân; fol. 172a.

Muḥammad 'Âqil, with the *takhallus* Yaktâ, a good poet; fol. 172a.

Rabi', with the *takhallus* Anjab, a pupil of Murtaḍâ Quli Beg, *takhallus* Wâlâ, was once seen by the author in the presence of Shâh Gulshan Ullah; fol. 172b.

Ṣûfî, with the *takhallus* Mastânah, a pupil of Shâh Âfirîn Lâhaurî; fol. 173a.

Muḥammad 'Âqil, with the *takhallus* 'Âqil, whose pedigree is not known, was long in the service of Nawwâb Niẓâm-ul Mulk Âṣaf Jâh in the Deccan. He has left a long Dîwân; fol. 173a.

Muḥammad Panâh, with the *takhallus* Qâbil, of a noble family originally of Kashmîr, a pupil of Mirzâ Bîdil, associated long with A'azz Khân, *takhallus* Didah. Subsequently, he came to Lahore with Himmat Dilîr Khân. He left several Masnawis and Gazals, and was very kind to the author; fol. 173a.

Shaykh Muḥammad Aḥsan, with the *takhallus* Sâmi', a descendant of Râjah Todar Mal Khatrî, the Dîwân of Akbar's time. It was the grandfather of Sâmi' that embraced Islâm. Sâmi' was a pupil of Mîrzâ Bîdil. The author was a friend of his from the time of Bahâdur Shâh. Sâmi' was in the service of Ẓahîr-ud-Daulah 'Aẓîm Ullah Khân. He wrote a Dîwân and Masnawîs; fol. 173b.

Miyân Ṣâdiq, with the *takhallus* Alqâ, was a Shaykhzâdah of

Hindûstân, and a friend of Miyân Nâṣir 'Alî. His verses numbered about two thousand. He was well versed in riddles and *Târîkh*, and composed a prose work entitled چهار کیفیت, which, being of defective eye-sight, he was one day dictating to a man, when the man took it away without his knowledge; fol. 174ª.

Mîr Sayyid 'Alî Jaulân, a Qâḍîzâdah of Parganah Sunâm in Sirhind, came to Shâhjahânâbâd some eighteen years before the author wrote; fol. 175ᵇ.

Muḥammad Ashraf, with the *takhalluṣ* Yaktâ, was a native of Kashmîr, where his poetical genius was still highly spoken of; fol. 175ᵇ.

Abul Fayḍ Mast Ma'nî, although claimed as a pupil of Shaykh Sa'dî, from whom, he said, he had privately received the robe of discipleship in a dream, was publicly a pupil of Mirzâ Bîdil, who revised his poems. He afterwards received training under Ḥakîm Shaykh Ḥusayn Shuhrat; fol. 176ª.

Mirzâ Zakî, with the *takhalluṣ* Nadîm, was an Amîr of the court of Nâdir Shâh, whom he accompanied to India. Here he became intimate with Qizilbâsh Khân, with whom he left his Dîwân when he returned to Persia. When Nâdir Shâh took up his abode in the mosque of Raushan-ud-Daulah Ẓafar Khân, and gave orders for a general massacre, which continued for several hours, he stopped it at the request of Nadîm. With his permission, Nadîm went on the pilgrimage. The author failed to ascertain his subsequent history; fol. 176ᵇ.

Âqâ 'Abd-ul-Maulâ, with the *takhalluṣ* Maulâ, was from Iṣfahân. He had good knowledge of Arabic, and was well skilled in the Shikastah hand. He was living, when the author wrote, in Sanjân, near Iṣfahân; fol. 177ᵇ.

Sayyid Muḥammad Nâẓim, with the *takhalluṣ* Shu'lah, was the son of Ḥakîm Mîr Ṣafî Ardastânî. The author learnt that Nâẓim had studied medicine, and had written several works on that subject; fol. 177ᵇ.

Âqâ Ṣâliḥ, with the *takhalluṣ* Burhân, was a Persian, but had long lived in Shâhjahânâbâd. He wrote a Dîwân; fol. 177ᵇ.

Imâm-ud Dîn, with the *takhalluṣ* Iksîr, was of Iṣfahân, but had long lived in India. He was versed in medicine, and was intimate with Mîr Muḥammad Afḍal Ṣâbit. He composed a Qaṣîdah by introducing medical terms in praise of Afḍal Ṣâbit; fol. 178ᵇ.

Muḥammad Ḥayât, with the *takhalluṣ* Ḥaḍrat, first adopted the *takhalluṣ* Qâbil. He was living in old Dihlî; fol. 178ᵇ.

Miyân Nûr-ul-'Ayn, with the *takhallus* Wâqif, the third son of Qâdî Amânat Ullah, was Qâdî of Batâlah in Lahore, a post held by his ancestors till the time of Muhammd Shâh. The author stayed in his house at Batâlah for eighteen months during the tumult of Nâdir Shâh's invasion. His poems were revised by Mîr Muhammad Ma'sûm Wajdân; fol. 178b.

Mîr Zayn-ul-'Âbidîn, with the *takhallus* 'Âtir, a pure Sayyid of Amnâbâd in Lahore, was a pupil of Mîr Ma'sûm Wajdân, son of Mîr Muhammad Zamân Râsikh; fol. 180b.

Muhammad 'Ali, with the *takhallus* Hashmat, a friend of the author, was a pupil of Mirzâ 'Abd-ul-Ganî Beg Qubûl; fol. 180b.

Mîr Muhammad Dûst, with the *takhallus* Sâni', son of Mîr Muhammad 'Alî Râ'ih, was living in the Panjâb; fol. 181a.

Mirzâ 'Abd-ur-Ridâ, also called 'Abd-ur-Razzâq, with the *takhallus* Matîn, descended from Mâlik Ushtur, was born and brought up in Isfahân. He came to India, and stayed for some time in the garden of Khusrau Beg at Mugalpûrah. Shâhjahânâbâd, and subsequently settled in Lucknow, where he eulogised Nawwâb Burhân-ul-Mulk Sa'âdat Khân; fol. 181a.

Shaykh Muhammad 'Alî, with the *takhallus* Hazin, was descended from Shaykh Zâhid Gîlânî, the spiritual guide of Shaykh Safi-ud-Dîn Ishâq Ardbili, through eighteen generations. He was born and brought up in Isfahân, but at the time the author wrote was living in Lahore. The author saw him in Banâras, where he was staying on his way back from 'Azîmâbâd; fol. 182a.

'Alî Quli Khân, with the *takhallus* Wâlih, son of Muhammad 'Alî Khân, and a disciple and pupil of Shaykh Muhammad 'Alî Hazin, came to India during the reign of Muhammad Shâh, and received a *mansab* of 5,000; fol. 183b.

Âgâ Tâhir Shirâzi, a pupil of Shaykh Muhammad 'Alî Hazin, was living in Shâhjahânâbâd; fol. 184a.

Mirzâ Gulâm Muhammad, with the *takhallus* Ulfat, a Mugal of the Barlâs tribe, lived in Lahore, teaching Hindû boys. The author visited him several times; fol. 184a.

Shaykh Muhammad Fâkhir, with the *takhallus* Fâkhir, was the second son of Shaykh Muhammad Yahyâ, popularly known as Shaykh Khûb Ullah Ilâhâbâdî. The author learnt that Fâkhir had gone on a pilgrimage to Makkah and Madînah, where he adopted the *takhallus* Zâ'ir; fol. 184b.

Shaykh Muhammad Nâsir, with the *takhallus* Afdalî, was the third son of Shaykh Muhammad Yahyâ, and died in Jumâdâ I,

A.H. 1062 = A.D. 1749 (هزار و شصت و سیوم), most probably a mistake for 1162; fol. 184[b].

Shaykh Kamâl-ud-Dîn, with the *takhallus* Haqîr, son of Shaykh Muhammad Afdal Ilâhâbâdî, devoted his life to the teaching of boys; fol. 185[a].

Khwâjah 'Abd-ul-'Azîz, with the *takhallus* Bismil, the son of Khwâjah Abu'l Fath Khân Junûn, received instruction from Shaykh Afdal Ilâhâbâdî, and finally settled in Gorakhpûr. He wrote a Dîwân; fol. 185[a].

Shâh Muhammad Shafî', with the *takhallus* Wârid, a relative of the Ni'mat Ullâhî Sayyids had long lived in the house of Bîram Khân, son of Nawwâb Rûh Ullah Khân. He led a pious life, and had a large number of disciples and followers; fol. 185[b].

Murshid Qulî Khân, with the *takhallus* Makhmûr, and entitled Rustum Jang, was the son-in-law of Nawwâb Shujâ'-ud-Daulah Bahâdur, Sûbahdâr of Bengal. On Nawwâb 'Alî Wardî Khân Mahâbat Jang's accession, Makhmûr went to the Deccan; fol. 185[b].

Mîr Sayyid Muhammad, with the *takhallus* Shâ'ir, the son of Mîr 'Abd-ul-Jalîl Bilgrâmi, was born on 14th Rabî' II, A.H. 1101 = A.D. 1689. He was well-versed in philology and history. He wrote the work called معمور, and the Masnawî entitled ناز و نیاز, dealing with the romance of Sayyid Hasan Tirmidî Bilgrâmî and his lover Shâh Fayyâd; fol. 186[b].

Mîr Dûst Muhammad, with the *takhallus* Sâni', the son of Mîr Muhammad 'Alî Râ'ih of Siyâlkot, was living in the Panjâb; fol. 187[a].

Shaykh Muhammad 'Iwad, with the *takhallus* Hikmat, was of Jaunpûr, and frequently visited Banâras; fol. 187[a].

Mirzâ 'Ârif Beg, better known as Alif Beg, adopted the *takhallus* Alif. He was the son of Mirzâ Ulug Beg, and originally belonged to Badakhshân. His ancestors held high offices under 'Âlamgir. He had long lived in 'Azîmâbâd; fol. 187[b].

Khwâjah 'Âqibat Mahmûd, of Kashmirî origin, was living in 'Azimâbâd. He at first adopted the *takhallus* Nâzim, but subsequently changed it to Gâzî; fol. 187[b].

Mirzâ Jân-i Jân, with the *takhallus* Mazhar, the son of Mirzâ Jân, and grandson of Majnûn Qâqshâl, rebelled in the time of Akbar. Because of that, the members of his family did not get employment under Government, except that Mazhar's father Mirzâ Jân was a *mansabdār* under 'Âlamgîr. Mazhar was a great saint of the Naqshbandî order; fol. 187[b].

Faqîh Sâhib, with the *takhallus* Dardmand, from the Deccan,

was related to Nawwâb Khân 'Âlam, who was killed with Prince Muhammad A'ẓam Shâh on the battle-field. He was a pupil of Maẓhar, and stayed for some time in 'Aẓîmâbâd; fol. 191[b].

Basâwan Râi, with the *takhallus* Bîdâr, a pupil of Maẓhar, went for a short time to 'Aẓîmâbâd, and then returned to Shâhjahânâbâd, where he was living; fol. 192[a].

Mîr Aḥmad Ḥusayn, with the *takhallus* Mukhliṣ, the son of Mîr Muḥammad Ḥusayn, was a Sayyid of Sirhind, related to Wazîr Khân of 'Âlamgîr's time. He got a post through the influence of Lâlah Bhawânî Pandit, son of Lâlah Sîtâ Râm; fol. 192[b].

Srî Gûpâl, with the *takhallus* Tamîz, a Brahman of the Sûrdaj tribe, was a pupil of Mirzâ Bîdil, and possessed a very good knowledge of Hindî. When he was staying in the Parganah of Mahâban with Râo Sîwak Râm Nâkar, the Governor of that place, he wrote a Maṣnawî dealing with Mathrâ and Birj Mandil, and their architects and buildings; fol. 193[a].

Sirâj-ud Dîn 'Alî Khân, entitled Isti'dâd Khân, with the *takhallus* Ârzû, was the son of Shaykh Ḥusâm-ud-Dîn, and the master of the author. According to his own statement, he was born in A.H. 1099 = A.D. 1687, expressed by the chronogram نزل غيب composed by his father. [According to Âzâd's Khizânah-i 'Âmirah and others, Ârzû was born in A.H. 1101 = A.D. 1689. See also Ethé, India Office Lib. Catalogue, No. 680; etc. An account of his life in some detail, and a list of his works, has been given in this Library Catalogue, vol. iii., No. 399. His other works are the following:—

(١) مثنوي محمود و اياز در جواب زلالي مسمى بحسن و عشق چهار هزار بيت *

(٢) ساقي نامهٔ مسمى بعالم آب *

(٣) مثنوي ديگر در بحر غير متعارف *

(۴) مثنوي جوش و خروش *

(٥) مثنوي ديگر در بحر حديقهٔ حكيم سنائي *

which was still incomplete, when the present author wrote.

(٦) رقعات مسمى به پيام شوق *

(٧) نوادر الالفاظ در بيان لغات هنديه *

(٨) داد سخن شرح محاكمه كه براى اعتراضات شيدا بر قصيدهٔ قدسي نمودهٔ قريب سه هزار بيت *

(۹) سراج وهاج شرح محاکمهٔ شعرا که در حل بیت خواجهٔ شیرازی قدس سرهٔ مفتاحیه نموده اند •

(۱۰) تنبیه الغافلین •]

Anand Râm, with the *takhallus* Mukhlis, the son of Râjah Hardîrâm Khatrî of Lahore, the Wakîl of Mubâriz-ul-Mulk Sarbaland Khân and Nawwâb I'timâd-ud-Daulah, at first received training under Mirzâ Bîdil, and later associated with Ârzû. He was very kind to Khwushgû. The Dîwân of his Ġazals contains about ten thousand verses; fol. 203b.

Sayyid Ġulâm Nabî, with the *takhallus* Nasîm, a Sayyid of Amrohah, in Murâdâbâd, and a pupil of Ârzû, was very kind to the author; fol. 207b.

Shaykh Sharaf-ud-Dîn, with the *takhallus* Sâbiq, though a contemporary of the author, was unknown to him; fol. 208b.

Bîkas, a disciple of Shâh Gulshan Ullah and a pupil of Ârzû; fol. 208b.

Shaykh 'Abd-ul-Haqq, with the *takhallus* Shûrish, a native of Akbarâbâd, generally lived in Shâhjahânâbâd; fol. 209a.

Shaykh Ġulâm Asad Ullah, with the *takhallus* Asad, a Fârûqî Shaykh and an inhabitant of Muhammadâbâd, Banâras, where he was occasionally visited by the author; fol. 209b.

Muhammad Kâzim, with the *takhallus* Rijâ, of Kashmîr The author saw him one day in the presence of Ârzû; fol. 209b.

'Abd-Ullah with the *takhallus* خلت (?), was from Kashmîr. In his youth he came to Shâhjahânâbâd, and gave training to Damûdar Kanwal, son of Gangâ Râm Pandit of Kashmir, the Wakîl of Irâdatmand Khân. Subsequently, on the author's recommendation, he was appointed tutor to Debî Dat, the younger son of Lâlah Sîtâ Râm. He was a pupil of Mullâ Nudrat Kashmîrî, and abode in the neighbourhood of the author; fol 209b.

Mîr Muhammad Kâzim, with the *takhallus* Râfi', originally from Tirmid, was the son of Abul Qâsim Khân, brother of Mîr Ahmad Husayn Khân, and succeeded his father as Râjah of Kotâhah in Sirhind, where the author visited him; fol. 210a.

Anbâ'î Dâs, with the *takhallus* Mukhlis, belonged to the اروره میچنده tribe. An inhabitant of Lahore, he was well-versed in Inshâ, and fairly skilled in writing the Shikastah hand. When the author went to Batâlah from Kângrah, he saw Mukhlis in the latter place, where he had come in the capacity of Nawwâb Abul Barakât Khân Sûfî's Munshî; fol. 210b.

Ûjâgar Chand (اوجاگر چند), with the *takhallus* الفت , a Kâyath, long lived at 'Azîmâbâd, where the author visited him every day; fol. 211ª.

Bâbû Bâlmukund, a Kâyath of the Srî Bâsto sect, was the brother's son of Râi 'Âlam Chand, the Dîwân of Nawwâb Shujâ'-ud-Daulah Bahâdur. His original home was Mânikpûr in Ilâhâbâd. When the author was staying at 'Azîmâbâd, he made the acquaintance of Bâlmukund, who was then living with his brother, Râjah Kîrat Chand (راجه کیرتچند), the Dîwân of Nawwâb Ihtirâm-ud-Daulah Zayn-ud-Dîn Ahmad Khân Bahâdur Haybat Jang. Afterwards, the author visited him frequently in Banâras. Later on, he went to Shâhjahânâbâd, where he got an introduction to Ârzû on the author's recommendation; fol. 211ᵇ.

Gur Bakhsh, (the reading is doubtful, the page being wormed. It stands thus: گر نجس) with the *takhallus* Hudûrî, belonged to the Kanbû tribe of the Panjâb, but long lived in Islâmâbâd, Mathrâ, where the author enjoyed his favour while receiving his training from Khalîfâh Jîwan Râm. Gur Bakhsh received training first from Mîr Muhammad Ma'sûm *Mashrab*; then spent a long time in the company of Mirzâ Bîdil. He composed a Hindî romance of Kâmrûp and Kâmlatâ کامروپ و کام لتا, in the style of Shîrîn wa Khusrau; but it was still incomplete when the author wrote; fol. 213ª.

Lâlâ Hakîm Chand, with the *takhallus* Nudrat, belonged to the Bais tribe (قوم بیس), and was a descendant of Khwâjah Hardî Râm, *Qânûn Gûi* of Thânesar. He and the author were intimate friends, and both read Akhlâq-i-Nâsiri with Miyân Muhammad 'Âbid. Nudrat enjoyed the society of Mirzâ Bîdil, Shâh Gulshan Ullah, Arzû, and other eminent poets. He wrote a versified translation in ten thousand verses of the tenth chapter of the Bhâgwat, in the style of Shîrîn wa Khusrau. He wrote another Masnawî ذره و خورشید , consisting of two thousand verses. His ساقی نامه , containing seven hundred verses, is in praise of Nawwâb Samsâm-ud-Daulah. He also wrote Qasîdahs in praise of Mîr Jumlah Tarkhân and other nobles of his time. His prose work, شش جهت, consists of about fifteen thousand lines; fol 215ᵇ.

Râjah Râm Narâyan, Sûbahdâr of 'Azîmâbâd, with the *takhallus* Mauzûn, was a Kâyath of the Srîbâsto sect. He was the son of Dîwân Rang Lâl, and a friend of the author. He wrote good prose, and received his *takhallus* from Shaykh Muhammad 'Alî Hazîn; fol. 216ª.

Munshi Sarb Sukh, with the *takhallus* Khâkistar, a Kâyath of the Srîbasto sect, was a brother of Râjah Râm Narâyân Mauzûn. He long lived in 'Azîmâbâd. He received the taste for poetry from Faqîh Sâhib Dardmand (the pupil of Mirzâ Jân-i Jânân Mazhar), who visited that place. He was a friend of the author; fol. 216b.

An index of the names of the poets treated in the work occupies four folios at the beginning.

Written in ordinary ta'lîq. Not dated, apparently 18th century.

The following note by Âzâd Bilgrâmî, dated A.H. 1182, says that the MS. was written at his dictation:

فقير آزاد بلگرامي استكتاب نمود سنه ۱۱۸۲ •

The note is followed by Âzâd's seal, with the inscription فقير ازاد ۱۱۹۸.

No. 691.

foll. 130 (pp. 260); lines 21; size 10 × 6¾; 8 × 5.

يد بيضا

YAD-I-BAYDÂ.

A biographical dictionary of ancient and modern Persian poets, arranged in alphabetical order.

Author: Gulâm 'Alî Âzâd.

Beginning:—

نحمد من نظم الاشياء و علم آدم الاسماء الخ •

The author, who has been mentioned under No. 423, gives a detailed account of his life at the end of this work. He tells us that, during his four years' stay in Sîwistân, he devoted most of his time to the study of historical and poetical works. He made selections from the poetical works of ancient and modern poets, and compiled a *Tadkirah* in A.H. 1145 = A.D. 1732, entitling it Yad-i-Baydâ. This work received a wide circulation. Subsequently, when he came to Ilâhâbâd, he obtained fresh materials for the work, and prepared an improved edition in A.H. 1148 = A.D. 1735. The date of completion is expressed by the chronogram طبع كليم يد بيضا نمود. The author proceeds to say that, two years later, he went on a pilgrimage to the holy places of Mecca and Medina; and on his way back, while he was

staying at Aurangâbâd, he received a letter on the 4th Ramaḍân, A.H. 1150 = A.D. 1737, from Mîr Muhammad Yûsuf of Bilgrâm, stating that during his absence from India a certain inhabitant of Banâras (name not given), after removing the author's name from the *Tadkirah*, had circulated it as his own, and had distributed copies of it in several places. The author remarks that anecdotes and sayings in the work, derived from rare compositions, had been boldly appropriated as his own by this 'Banârasî thief,' as if the latter had written the *Tadkirah* after collecting the facts for himself. "But," he adds, "his blind eyes could never obtain a view of those rare compositions:—

عجب تر آنکه انچه از نقول و حکایات فقیر از غرایب مصنفات و عجایب مولفات نقل میکند مجموع را بخود نسبت داده کویا آنهمه احوال بچشم خود سیر کرده تذکره را انتخاب نموده باشد حال آنکه چشم بی نورش از آن مصنفات خبر ندارد •

The author adds that, after his return from pilgrimage, he collected some more materials, which he sent to some of his esteemed friends for insertion in the *Tadkirah*.

The preface ends with a short history of the origin of Persian poetry.

According to Sprenger, Oude Catalogue, p. 142, the work contains 532 biographies. The first poet mentioned here is *Afḍal-ud-Dîn Muḥammad Kâshânî*, p. 4, and the last, Mîr Muḥammad Yûsuf bin Mîr Muhammad Ashraf, p. 249b.

A very valuable and correct copy. Pages 160–222, written in small Nîm Shikastah, are in the handwriting of the author. The remaining pages, written in ordinary Nastā'lîq, are in a different hand. There are occasional marginal notes, some of which are in the author's handwriting.

The following note by Blochmann, who purchased this MS. in Bilgrâm, appears on the title-page:

"Yad-i-Bayḍâ
J. H. Blochmann, 1875.

The book is chiefly in the handwriting of the author who lived at Bilgrâm.

(bought in Bilgrâm)

Ghulâm Alî Âzâd's handwriting is the small close handwriting towards the end of the book, from میر عبد الجلیل. This I investigated in Bilgrâm itself. J. H. B."

A note by an anonymous author, dated A.H. 1152, on the lef side of the page runs thus:

تذكرة الشعرا مسمى بيد بيضا از تاليفات سيد غلام على آزاد بلكرامي
سلمه الله تعالى هنگاميكه فقير براى عقد ببلكرام رفته بودم مير سيد محمد
ئاب ثراه بمن دادند. في سنه ۱۱۵۲ هجري و اين نسخه اكثر بخط
مصنف است سلمه الله تعالى شانه *

A third note on the same page, by Khân Bahâdur Maulav Khudâ Bakhsh Khân, the donor of the library, says that he bough the MS. for thirty rupees in Calcutta at the sale of Blochmann's books.

No. 692.

foll. 247; lines 13–15; size 6½ × 4¼; 5 × 3¼.

گلدسته

GULDASTAH.

Taqî Auḥadî, as stated in No. 685, made an abridgment of his ʿUrafât, and called it Kaʿba-i-ʿIrfân. At Jahângîr's order, he wrote an abridgment of Kaʿba-i-ʿIrfân, and entitled it Intikhâb-i-Kaʿ-ba-i-ʿIrfân, dividing it into three *Rukns*, called حنّاني , منّاني and ديّاني, devoted respectively to ancient poets, the poets of the middle age, and the modern poets. The present MS. comprises selections from the Intikhâb-i-Kaʿba-i-ʿIrfan, made in A.H 1155 = A D. 1742 by ʿAbd-ul-Wahhâb (of ʿÂlamgîr's time), son of Sayyid Manṣûr Khân, and grandson (son's child) of Sayyid Dilâwar Khân, and grandson (daughter's child) of Ġiyâṣ-ud-Dîn Khân bin Jumlat-ul-Mulk Islâm Khân Raḍawî Mashhadî عبد الوهاب عالمگيري ولد سيد منصور خان و نبيرهٔ سيد دلاور خان و نواسهٔ غياث الدين خان بن جملة الملك اسلام خان رضوى مشهدى *

Beginning:—

و به نستعين من كعبهٔ عرفان انتخاب عرفات العارفين تصنيف مير
تقى الدين حسيني دقاقى بلباني كه بموجب حكم نور الدين محمد
جهانگير بادشاه الخ *

The notices in each *Rukn* are arranged in alphabetical order.

Rukn I, fol. 1ᵇ.

Rukn II, fol. 43ᵃ (without heading).

Rukn III, fol. 74ᵇ.

In several places folios have been misplaced, and the right order seems to be 1–105, 110–136, 107, 106, 137–138, 109, 108, 139, 140–167, 169, 168, 170. There is a gap after fol. 170. The last poet mentioned (fol. 171ᵃ), is Mirzâ Yûsuf Khân. Foll. 172ᵃ, 180ᵇ, contain a collection of 'Umar Khayyâm's Rubâ'is, arranged, except the first one, in alphabetical order.

These Rubâ'îs are preceded by a short biographical sketch of Khayyâm.

Foll. 181ᵃ 247ᵇ contain a collection of verses grouped under different headings, each of which indicates the particular subject to which the group belongs. These headings, arranged in alphabetical order, are written in red ink. Foll 181–203 come after foll. 204–247.

Written in ordinary Indian Ta'lîq, within gold and coloured borders.

Not dated; apparently 18th century.

No. 693.

foll. 488; lines 24; size $12 \times 7\frac{1}{4}$; $10 \times 5\frac{3}{4}$.

رياض الشعرا

RIYÂḌ USH-SHU'ARÂ.

A biographical dictionary of Persian poets, with quotations from their compositions.

Author: 'Alî Qulî Dâģistânî, poetically called Wâlih, عليقلى داغستاني متخلص بواله.

Beginning:—

تذكرۂ محفل خاطر قدس مآثر صاحبدلان اگاه حمد ناطقيست كه نظم مجموعۂ ممكنات را بكلمۂ كن از قلم معني طراز صورت نگار بر لوح تكوين با حسن نظامي جلوۂ ظهور بخشيده *

Wâlih, in the preface, traces back his genealogy to 'Abbâs, the uncle of the Prophet. On the invasion of Hûlâkû Khân and the downfall of the 'Abbasid dynasty, some members of the latter fled to Dâģistân, and settled there. Their connection with the house of

'Abbâs had great influence over the Lazgîs of that place, who recognised them as thier chiefs, and gave them the title of Shamkhâl شمخال. This Shamkhâlî dynasty, to which our author belonged, ruled the Lazgîs for many years, and gave eminent officers to royal courts. One of the forefathers of Wâlih, who was appointed Beglerbegî of Erivân by Shâh Safî, and received the title of of Safî Qulî Khân, left two sons, Fath 'Alî Khân, the Wazîr of Sultân Husayn, and Mihr 'Alî Khân, of whose four children, the last, Muhammad 'Alî Khân, the father of Wâlih, was appointed Beglerbegî of Erivân, A.H. 1126 = A.D. 1714, and died, according to Âzâd and the Bûhâr Lib. Copy of Riyâdush-Shu'arâ, fol. 343ᵃ, in A H. 1128 = A.D. 1715, but according to Rieu and others in A.H. 1129 = A.D. 1716.

Fath 'Alî Khân was deposed from the Wazirate in A.H. 1133 = A.D. 1720, and with him all his relatives were removed from their offices. This unhappy incident was followed by the terrible Afgân invasion of Persia under Mahmûd Khân in A.H. 1134 = A.D. 1721, and the author's relatives remained distracted and helpless under the sway of the Afgân conquerors, when, in A.H. 1142 = A.D. 1729, Wâlih, who was born in Isfahân, Safar, A.H. 1124 = A.D. 1712, and after his father's death had returned to Isfahân, attracted the attention of Shâh Tahmâsp Safawî. In his early days, while Wâlih was pursuing his studies in a *Maktab* at Isfahân, he fell in love with his cousin, Khadîjah Sultân. She was betrothed to him; but their union was prevented by the Afgân invasion and her forcible marriage to Karîmdâd, the slave of Mahmûd Khân. This exercised a very painful influence over Wâlih, and made the remainder of his life sad and unhappy. The romance forms the subject of a Masnawî entitled 'Wâlih wa Sultân,' by Mîr Shams ud-Dîn Faqîr 'Abbâsî Dihlawî. The death of Shâh Tahmâsp (the author's patron), in A.H 1144 = A.D. 1731, intensified the wretchedness of Wâlih's life in Isfahân. He left for India, and through the influence of Raushan ud-Daulah and Burhân ul-Mulk Sa'âdat Khân obtained access to the Dihlî Court, and received from Muhammad Shâh the command of four thousand, the post of second Mîr Tuzuk, and the title of Zafar Jang. In the time of Ahmad Shâh, he received the command of six thousand and the title of Khân Zamân Bahâdur. In the reign of 'Âlamgîr II, he was sent from Awadh to Shâhjahânâbâd to supervise the work of Safdar Jang's son, Shujâ' ud Daulah, and through 'Imâd ul-Mulk's recommendation received the command of seven thousand. Wâlih died in Dihlî, A H. 1170 = A.D. 1756. The chronogram for his death, composed by Shâh 'Abd ul-Hakîm, is thus versified by Âzâd :—

ظفر جنگ امیر گهرسنج معني بحکم قضا از جهان کرد رحلت
طلب کرد دل سال تاریخ فوتش خرد گفت پیوست والله برحمت

The words پیوست والله برحمت are equal to 1170. The chronogram is quoted at the end of the present copy.

Wâlih himself has given a detailed account of his life at the end of the present work (foll. 473–488); but it is more fully dealt with in the Khizânah-i 'Âmirah, pp. 446–450, by his friend and biographer, the celebrated Âzâd, who repeatedly met Wâlih in India, and received a copy of the present work just at the time of writing the Khizânah-i 'Âmirah.

We learn from the preface that, while composing the work, the author consulted no less than seventy Dîwâns, besides numerous historical and biographical works relating to his subject. In selecting poems, he has mostly chosen Qaṣâ'id, Ġazals, Qiṭ'ahs, and other kinds of verse, omitting Masnawîs which, he says, if selected, "would have swelled the size of the volume to twenty thousand couplets." He wrote the work in India, A.H. 1161 = A.D. 1748, which date he gives in the following chronogram at the end:—

این تذکره چون طرب فزای دل شد
تاریخش را دل از خرد سایل شد
گفتا ز ریاض الشعرا رفت خزان
در وی چو بهار سر زده داخل شد

The biographical notices, which are said to amount to 2,500 in number, are arranged alphabetically. In the *Khâtimah* the author gives specimens of his own compositions, both Persian and Turkish.

See Rieu, i., p. 371; Sprenger, Oude Catalogue, p. 132; Bland, Journal of the Royal Asiatic Society, vol. ix, pp 143–147.

Written in a small Nîm Shikastah hand, within coloured ruled borders. A full tabulated index is given at the beginning.

Not dated; apparently, first half of the 19th century.

Scribe: گلشن علی.

No. 694.

foll. 227; lines 15; size 9¼ × 5; 6 × 3.

تذکرۂ حسینی

TADKIRAH-I-HUSAYNÎ.

Notices relating mostly to poets, but partly to saints and princes, of ancient and modern times, with specimens from their writings.

Author: Husay Dûst ibn Sayyid Abû Ṭâlib Sanbhalî حسین دوست ابن سید ابو طالب سنبهلی.

Beginning:—

حمد بیقیاس و سپاس مصمدت اساس جناب صانعی را سزاست الخ •

In a short preface the author tells us that he came to Dihlî from his native place Sanbhal, and devoted his time to the study of literature, especially the poetical works of eminent authors, and thus became well-skilled in the art of poetry. He adds that he wrote this work at the desire of some of his intimate friends. In a subscription at the end, the work is dedicated to Shâh Sharaf-ud-Dîn Maḥmûd. It ends with a versified chronogram, expressing A.H. 1163 = A.D. 1749 as the date of composition:—

این نامه چو یافت زیب اتمام تاریخ شدش خجسته انجام

The names are arranged in alphabetical order.

A copy of the work, but with a different beginning, is noticed in Rieu, i, p. 372. See also Sprenger. Oude Catalogue, p. 134. The work has been lithographed in the Nawal Kishore Press, Lucknow, A.H. 1292 = A.D. 1875.

Written in fair Nasta'liq, within coloured-ruled borders.

Not dated; latter half of the 19th century.

Scribe: میر ابو الحسن الحسینی.

No. 695.

foll. 280; lines 21; size $10\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{1}{4} \times 5$.

مجمع النفائس

MAJMA'-UN-NAFÂ'IS.

The famous *Tadkirah* of Persian poets by Sirâj-ud-Dîn 'Alî Khân Ârzû (*d.* A.H. 1169 = A.D. 1755), سراج الدین علی خان آرزو, in two volumes.

Vol. I.

Beginning:—

حمد صانعی که زبان قلم و قلم زبان را به تحریر و تقریر کلمات فصحا

الخ *

The author, who has already been mentioned (No. 399), gives an account of his life on fol. 43[a] of the present work.

He says, in the preface, that in compiling this work he made extracts from one hundred Dîwâns of the poets of the middle ages and of the later period, some of them consisting of no less than 40,000 verses, while the number in others did not exceed five hundred. He adds that, in writing the biographical notices, he depended upon such *Tadkirahs* as Taqî Auḥadî, Naṣrâbâdî, Kalimât-ush-Shu'arâ, Tuḥfah-i-Sâmî, etc.

He states that he received assistance from only one man, namely Shaykh Mubârak Muḥyi-ud-Dîn شیخ مبارک محی الدین.

The date of completion of the work, given in the preface, is A.H. 1164 = A.D. 1750. The entire work contains 1735 alphabetically arranged biographical notices, with copious extracts from their works. The present volume, comprising 838 notices, begins with the saint Abâyazîd Bisṭâmî, and ends with Muḥammad Mâh Ṣadâqat, breaking off thus:—

گوشه گیری مصلحت با قامت خم دیده ام - لیلی بر ......

No. 696.

foll. 281–552 (272); lines and size same as above.

Vol. II.

Continuation of the preceding copy, beginning with the words:

...... سرمه بصد ناز بخود مي بالد (Sic)

This part of the work, containing 897 notices, begins with Mullâ Ṣabâ'î ملا صبائي, and ends with Muḥammad Ashraf Yaktâ محمد اشرف يكتا. It concludes with a *Khâtimah*, fol. 546ª, containing short extracts from those poets, particulars of whom the author was unable to get.

For other copies, see Sprenger, Oude Catalogue, p. 132; Ethé, Bodl. Lib. Catalogue, No. 380; Ethé, Ind. Office Lib. Catalogue, No. 680.

Both the volumes are written, in ordinary Nasta'lîq, by Aḥsan Ullah احسن الله

Dated 9th Ṣafar, A.H. 1179.

A full index is placed at the beginning of each volume.

The signature of H. Blochmann is found at the beginning of each volume. The one in the first volume is dated 1875.

No. 697.

foll. 111; lines 23–24; size 10 × 6¼; 8 × 4½.

سرو آزاد

SARW-I-ÂZÂD.

The second volume of Âzad's great biographical work (Ma'âṣir-ul Kirâm), containing notices of the learned men and poets of Bilgrâm and other parts of India, who lived after A.H. 1000 = A.D. 1591, with the special title of Sarw-i-Âzâd.

Beginning:—

سرمایه حمد نیاز مبدعی که ارواح معانی را باقوالب الفاظ آمیخته الخ.

In the preface the author says that, after completing the Yad-i-Bayḍâ (see No. 691), he resolved upon writing a work on the learned men of Bilgrâm. He then wrote a work, dividing it into two

volumes, the first of which he styled مآثر الکرام, and the second سرو آزاد.

This volume, like the first, consists of two *Fasls*:—

I. Biographies of Persian poets who were born in India, or came to it from other countries, fol. 2ᵃ. Notices of learned men and poets of Bilgrâm, fol. 72ᵃ.

II. Notices of *Rekhtah* poets. fol. 102ᵃ.
The author mentions himself on fol. 84ᵇ.

The work ends with some Hindûstânî *Dohâs*, which, according to Ethé, India Office Lib. Catalogue. No. 683, are extracts from Mîr Ġulâm Nabî's Hindûstânî treatise انک درپن, composed in A.H. 1154 = A.D. 1741

The present volume, like the first, was completed in A.H. 1166 = A.D. 1753, for which the author gives the following chronogram on fol. 2ᵃ.

نشاند آزاد سرو سبز تازه

Compare, on this work, Sprenger, Oude Catalogue, p. 143, and Bland, ix, p. 151.

Written in ugly Indian Ta'lîq.

Not dated, apparently 19th century.

An index of the lives, written in a later hand, is attached at the end of the copy.

No. 698.

foll. 217; lines 21: size $12\frac{1}{4} \times 9\frac{1}{4}$; $9\frac{1}{4} \times 6\frac{1}{2}$.

باغ معاني
BÂĠ-I-MA'ÂNÎ.

A biographical dictionary of Persian poets, arranged in alphabetical order.

Author: Naqsh 'Alî نقش علی.

Beginning:—

فاتحه و فتح کلام خدا   نام خدا آمده نام خدا

سپاس جی قیاس بهار آفرینی را سزا ست که عنادل ناطقه الخ •

The author's name is distinctly given on fol. 2ᵃ as نقش علي. He says that, after finishing the five *Chamans* of the Tadkirah-i Bâġ-i

Ma'ânî, he took up the portion containing the sixth and seventh *Chamans* and the Khâtimah :—

اما بعد میگوید مولف این اوراق سگ آستان نبي و ولي نقش علي عفی الله عنه من جرایم الخفي و الجلي که جون از آراستن پنج چمن تذکرهٔ باغ معاني بآبیاري سحاب الطاف و سرچشمهٔ اعطاف الهي شادابي خاطر حاصل شد حالیا منقار عندلیب کلکم بر شاخسار گلهای چمن ششم و هفتم و خاتمه هزار است (Sic)

Sprenger, Oude Catalogue, p. 152, who wrongly holds that the author of the work may be 'Alî Ibrâhîm Khân, says that the work apparently consists of three or four large folio volumes, of which he had seen only the second. Our copy comprises a portion of the third volume.

It is arranged in alphabetical order, and contains short biographical notices of poets from the ninth century down to the author's time, but mostly poets who came to, or lived in, India.

There are numerous additions on the margins, written by the author himself, the handwriting being identical with the text. This shows that it is an autograph copy.

As for the date of composition, Dr. Sprenger is most probably correct in holding that the title of the work باغ معانی, the numerical value of which is 1174, forms a chronogram. In support of this may be mentioned that the author, while noticing the life of عطاء الله خان اعلی تخلص (fol. 37ª), mentions A.H. 1174 = A.D. 1760, as the current year : در این اوقات که هزار و یکصد و هفتاد و چهار هجریست الخ, and he gives it again in fol. 126ᵇ. But it is evident that the work received later attention from the author himself. There are the marginal additions, and in several places in the text a date, mentioned as the current year, has been changed to a later one. For instance, on fol 36ᵇ, the date of the author's meeting with سید نور الدین خان الفتی تخلص has been corrected and changed to A.H. 1190 = A.D. 1776, and again, on fol. 126ᵇ, the original date mentioned as the current year has been changed to A.H. 1196 = A.D. 1782. In noticing the life of Âzâd, the author says that he (Âzâd) was then engaged in writing the سرو آزاد which, as we know, was completed in A.H. 1166 = A.D. 1752. In the same place, on the margin, the author adds in his own handwriting that he received a copy of Âzâd's خزانهٔ عامره (completed in A.H. 1176 or 1177 = A.D. 1762 or 1763) :—

تذکرۂ سوم که از تالیفاتش بنظر عاصي مولف رسیده نام آن خزینه (خزانه) عامرة نهادة لیکن مختصرست و بطریق تاریخ حالات نواب نظام الملک و اولادش نوشته ٭

The present copy begins with امیر امین الدین, and breaks off after the account of محمد ظریف ظریف تخلص , the last name under the letter ظ. The catchwords of the last folio are حروف العین المهملة .

Written in a hasty Ta'lîq.

Not dated; 18th century.

No. 699.

foll. 262; lines 17; size 11¼ × 7; 9 × 5.

سفینۂ عشرت

SAFÎNAH-I 'ISHRAT.

A biographical dictionary of ancient and modern Persian poets, with extracts from their works.

Author: Durgâ Dâs درگا داس (see fol. 52a).

Beginning:—

حمد ناظمی که رباعي عناصر را ترکیب بند ساخته الخ ٭

The notices are arranged in alphabetical order. The first poet mentioned is اسدی طوسی . The MS. breaks off in the middle of the letter س with the life of حاجی فریدون سابق تخلص .

The date of composition, A.H. 1175 = A.D. 1761, is expressed by the title of the work.

The copy, a quite modern one, is not free from clerical mistakes.

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 700.

foll. 349; lines 17; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{3}{4}$.

خزانهٔ عامره

KHIZÂNAH-I-'ÂMIRAH.

Notices of ancient and modern poets, and of some leading Indian Amîrs who were contemporary with the author.

Author: Mîr Gulâm 'Alî Âzâd میر غلام علي آزاد.

Beginning:—

سر کلام را جبهٔ حمد صانعی که انسانرا بگوهر گرانمایهٔ ناطقهٔ نواخت

الخ

This is the most popular of all the *tadkirahs* of the author. In the preface he tells us that he wrote it at the desire of his brother's son, Mîr Awlâd Muhammad, who requested him to compile a *tadkirah* of those poets who had enriched themselves by praising the great. A full list of the authorities on which the work is based is given in Rieu, i, p. 373. The date of composition, given on fol. 2b, is A.H. 1176 = A.D. 1762.

The notices of poets, 135 in all, are arranged in alphabetical order. A list of the persons dealt with in the work is given in the beginning of the copy. For particulars, see Sprenger, Oude Catalogue, p. 143; Bland, Journal of the Royal Asiatic Soc., ix, pp. 40–43; Elliot, Hist. of India, viii, p. 188; Ethé, Bodl. Lib. Catalogue, No. 381, where a full list of all the biographies is given; Ethé, India Office Lib. Catalogue, Nos. 685–690. The work has been lithographed in Cawnpur, A.D. 1900.

Written in legible Nasta'lîq.

Not dated, apparently 19th century.

No. 701.

foll. 286; lines 23; size $11\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

گل رعنا

GUL-I-RA'NÂ.

A biographical dictionary of the Persian poets of India, arranged in alphabetical order.

Author: Lachhmî Narâyan, with the poetical *nom de plume* Shafîq, of Aurangâbâd.

لچهمي نراين متخلص به شفيق اورنگابادي *

Beginning:—

یا رب مقبول ساز انشای مرا در خوش سخنان بلند کن جای مرا

چون بوقلمون که رنگ قایم دارد ایمن ز خزان کن گل رعنای مرا

The author, who has been mentioned under No. 543, says in the preface that he divided the work into two parts, called *Faṣl*, the first devoted to the biographies of the Muslim poets, and the second to those of the Hindû poets. He commenced the work in A.H. 1181 = A.D. 1767, expressed by the words رعنا گلي شگفت in the following versified chronogram:—

نوک قلم آلي بحر سخنوران از قوم مسلمين و فريق هنود سفت

تاريخ اين صحيفهٔ رنگين سحر گهي از باغ طبع سر زده رعنا گلي شگفت

According to the following chronogram at the end, the author completed the work in A.H. 1182 = A.D. 1768:—

این کتاب مناقب شعرا بچه اسلوب تازه شد مرقوم

از پی ختم این صحیفه شفیق گفت تاریخ نامهٔ مختوم

He shows high respect for Âzâd Bilgrâmî, whom he calls his *Pîr*, and to whom he devotes the first notice, occupying foll. 2ᵇ – 13ᵇ.

He enumerates the following works as those he consulted:—

1. مرآة الخيال تاليف شير خان لودى
2. كلمات الشعرا تأليف سرخوش دهلوى
3. هميشه بهار تاليف اخلاص دهلوى

4. حیات الشعرا تالیف محمد علی خان کشمیری
5. ریاض الشعرا تالیف واله داغستانی
6. فصل ثالث از تذکرهٔ تالیف خوشگو
7. مجمع النفایس تالیف سراج الدین علی خان آرزو اکبر آبادی
8. ید بیضا و سرو آزاد و خزانهٔ عامرهٔ هر سه تذکرهٔ تالیف حضرت ازاد بلگرامی
9. بی نظیر تالیف میر عبد الوهاب دولتا بادی
10. مردم دیدهٔ تالیف شاه عبد الحکیم حاکم لاهوری

A copy of extracts from the first part of the work is noticed in Rieu III, p. 977.

The work is noticed by Bland, J.R.A.S., vol. ix., p. 173.

The second *Faṣl* (fol. 261 [a]), which is of special interest, treats of the following Hindû poets (the names, written in bad red ink, are in most places indistinct or illegible; but an attempt has been made to read them):—

Ajal, or Aḉhal, Dâs of Jahânâbâd, belonged to the Khatrî tribe. and led the life of a devotee, generally in the company of *Darwishes*; fol. 261 [b].

Ikhlâṣ Jahânâbâdî, with his original name Kishan Chand, the son of Ajal Dâs and a pupil of Mirzâ 'Abd-ul Ġanî Beg Qubûl of Kashmîr, and author of the *Tadkirah* entitled همیشه بهار (compiled, A.H. 1136 = A.D. 1723); fol. 261 [b].

Anandagî of Bindrâban, versifier of the Hindî work بهائیت; fol. 261 [b].

Ulfat, a Kâyath of 'Azîmâbâd, with his name Lâlâ Ujâkar Chand, adopted the *takhalluṣ* Ġurbat, but subsequently changed it to Ulfat. His poems were revised by Mir Muḥammad 'Alîm Taḥqîq Samarqandî, a man skilled in music and archery, son of Badî'-ud-Dîn Samarqandî, better known as Mîr Matîn, and pupil of Mirzâ Mûsawî Fiṭrat; fol. 262 [a].

Barhaman, with his full name Râi Chandar Bhân Lâhaurî, son of Dharam Dâs, a clerk, and pupil of Mullâ 'Abd-ul Ḥakîm Siyâlkotî; author of انشاء برهمن and چار چمن (a letter to him by Munîr Lâhaurî is quoted); fol. 262 [a].

Barhaman, with his name Lâlâ Jagat Râi, of Lahore, versed in Arabic and Persian; stated to be residing in the mosque of Lanbân in A.H. 1091 (evidently a mistake for A.H. 1181 = A.D. 1767); fol. 264 [b].

Bîtakalluf, with his name Lâlâ Sadânand, the uncle of Lâlâ Khwushgû the *Tadkirah* writer; originally from Lakhnautî in Sahâ-

-ranpûr, and in service under Zîb Bânû Begam, the wife of Prince Muḥammad A'ẓam Shâh: author of a small *Diwân*, entrusted at the time of his death to Shafîq; fol. 264[b].

Bigam, a Khatrî, with his name Bhûpat Râi, the descendant of Panjâbî *Qânûngûs;* fell in love with a Hindû boy named Narâyan Chand, renounced the world and became a discipline of Narâyan Bairâgî; author of پرتوده چندر نایک and stories of the Indian devotees in Masnawîs (قصص فقراء هند در مثنویات نظم کرده), particularly that of Râm Deo (he was alive in the time of Sulṭân Fîrûz Shâh); his Kulliyât consists of fifteen thousand verses (died, according to Khwushgû, in A.H. 1132 = A.D. 1719); fol. 265[a].

Bâniyah, the *takhallus* of Bhûpat Râi Bâniyah, i.e. grocer, of Kangûh, in Sahâranpûr, who died in A.H. 1139 = A.D. 1726; fol. 265[b].

Bahâr, whose name was Râi Uday Bhân Dihlawî, a pupil of Kishan Chand Ikhlâṣ; fol. 265[b].

Bîdâr, with his name Gulâb Râi, a Khatrî of Naushahrah in the Panjâb; fol. 265[b].

Bîdâr, the *takhallus* of Basâwan Râi of 'Aẓîmâbâd and Shâhjahânâbâd, a pupil of Maẓhar Jân Jânân; fol. 266[a].

Tausanî, *takhallus* of Râi Manûhar, son of Launkaran (لونکرن), the Râjah of Sânbhar in Akbar's time; known at first, according to Badâ'ûnî, as Muḥammad Manûhar, afterwards given the title of Mirzâ Manûhar; the first Hindû poet whose name became known in Persia, and the only one whose verses were entered by Ṣâ'ib in his *Bayâḍ*; also mentioned in Taqî Auḥadî's *Tadkirah*; the eponymous author of Akbar's Manûhar Nagar in Sânbhar; fol. 266[a].

Tâzah, of Dihlî, with his name Lâljî, a pupil of Mîr Muḥammad Afḍal Ṣâbit Ilâhâbâdî; fol. 267[a].

Tamîz, with his name Srî Gûpâl, according to Khwushgû a Barhaman of the Sûraj tribe; well versed in Hindî, and the author of a Masnawi in praise of Mathrâ; a pupil of Mirzâ Bîdil; fol. 267[a].

Ḥayâ, with his name Lâlâ Sheo Râm Dâs, of Akbarâbâd, the second son of Râi Bhaktî Mal, who served under Asad Khân, Wazîr of Aurangzîb; a pupil of Mirzâ Bîdil, and author of a prose work entitled گلگشت بهار ارم in praise of Mathrâ, in the style of the Chahâr 'Unṣur of Mirzâ Bîdil; fol. 267[a].

Ḥuẓurî, *takhallus* of Gûr Bakhsh [the account here is taken from Khwushgû, No. 690]; fol. 268[b].

Khwushgû, originally called Bindrâban, a Hindû of the Bais tribe of Mathrâ; a pupil of Sirâj-ud-Dîn 'Ali Khân Ârzû and author

of a *Tadkirah* dedicated to 'Umdat-ul Mulk Amîr Khân, *takhallus* Anjâm; died in 'Azîmâbad, A.H. 1170=A.D. 1756; fol. 269 a.

Khâkistar, with his name Lâlâ Sarbsukh Râi, a Kâyath and brother of Râjah Râm Narâyan Mauzûn; fol. 271 a.

Dabîr, *takhallus* of Lâlâ Daulat Râi Burhânpûrî, the brother of Lâlâ Khwushhâl Chand Farhat; author of a detailed account of the family of Nawwâb Âsaf Jâh of Haydarâbâd and his Amîrs, and a resident there at the time of the writing of this work, and a friend of the author; fol. 271 a.

Dânish, with his name Lâlâ Sûbhâ Râm Lakhnawî, a contemporary of the author; was in the service of Râjah Shitâb Râi Nâzim of 'Azîmâbâd as *Pishkâr* of the Parganah Danwâr; the elder brother of Khîm Râm, *takhallus* Bînish, then *Munshî* to Mîr Nûr-ul-Hasan Khân Bilgrâmî; fol. 271 a.

Dîwânah, *takhallus* of Lâlâ Sarbsukh Râi; fol 271 b.

Dahîn, with his name Rûp Narâyan, uterine brother of the author, and born on Monday 24 Jumâdâ I., A.H. 1162=A.D. 1748; the holder of a post under the title of Dûlî Chand in the court of Amir-ul-Mamâlik Âsaf-ud-Daulah; his poems were corrected by Âzâd and Khân Sâhib Dakâ; fol. 271 b.

Sabqat of Lakhnau, with his name Sukhrâj, the descendant of persons holding high posts under 'Umdat-ul-Mulk Asad Khân, the Wazîr of Aurangzîb; well versed in all branches of literature, and pupil of Mirzâ Bîdil. For some time he held the post of *Mîr Sâmân* and then that of Dîwân under Asad Ullah Khân, popularly called Nawwâb Auliyâ, the cousin of Qutb-ul-Mulk, the Wazîr of Muhammad Farrukh Siyar. He accompanied the army of the Amîr-ul-Umarâ Sayyid Husayn 'Alî Khân, brother of Qutb-ul-Mulk, to the Deccan campaigns, and rendered good service. He wrote a versified account of the victory of the Amîr-ul-Umarâ over Dâ'ud Khân Afgân, in the style of the Shâh Nâmah, consisting of about seven hundred verses. In Sha'bân, A.H. 11?8=A.D. 1225, the sad news reached Dihlî that he had died in a battle against Râjah Girdhar; fol. 271 b.

Shahîd, with his name Bâlmakund, a native of Mânikpûr in Lahore, and nephew of Râi 'Âlam Chand, the Dîwân of Nawwâb Shujâ'-ud-Daulah, Nâzim of Bengal; fol. 273 a.

Shafîq, with his full name Lachhmî Narâyan, the author of the present work; fol. 273 b.

'Ishrat, with his name جيكش (probably جيكشن Jay Kishan), a Barhaman of Kashmîr, was in the service of Nawwâb Najm-ud-

Daulah Amîr Khân, *takhallus* Anjâm, and Nawwâb Mu'tamin-ud-Daulah Ishâq Khân; Yahyâ Khân, the Dîwân, of Muhammad Shâh's time, made him the *Qânûngû* of Kashmîr; author of the Masnawî Râm Sîtâ, which Shafîq considers better than that of Masîhâ Pânîpatî; fol. 277 a.

'Âshiq, with his name Sheo Râm, of the Panjâb, highly spoken of by Shaykh Nûr-ul-'Ayn Wâqif of Batâlah in one of his letters to Âzâd; died in A.H. 1179 = A.D. 1765; fol. 277 a.

Farhat, with his name Lâlâ Khwushhâl Chand Burhânpûrî, the uncle of Lâlâ Daulat Râi Dabîr; died in Burhânpûr, A.H. 1147 = A.D. 1734; fol. 277 b.

Farhat, *takhallus* of Lâlâ Dhan Râj Burhânpûrî, a Kâyath of the Saksînah tribe, who laboured under a chronic disease, which led someone to point out that the words دائم المرض (chronic) give the *Târîkh* of his birth, expressing the year A.H. 1126 = A.D. 1714; fol. 277b.

Qudrat, with his name Lâlâ Mushtâq Râi, a Khatrî Hindû, born on the day on which Mirzâ Bîdil died, i.e. 4 Safar, A.H. 1033 = A.D. 1623. In his early age he came to Shâhjahânâbâd, and at the date of this work was living in Bareilly; had a taste for Masnawî poems and versified the Mahâbhârat, wrote Gazals in addition consisting of thirty thousand verses, and Qasîdahs of ten thousand; fol. 277b.

Lâlah, *takhallus* of Sarûnjî (سرونجی), born in Sarûnj, Mâlwah, and brought up in Burhânpûr; a friend of the author; in service under Nawwâb Âsaf Jâh II; fol. 277b.

Mukhlis *takhallus* of Râi Anand Râm, the son of Râjah Hardî Râm of Lahore; lived in Shâhjahânâbâd, and was the Wakîl of the courts of Nawwâb I'timâd-ud-Daulah Qamar-ud-Dîn Khân (Wazîr of Muhammad Shâh) and Sayf-ud-Daulah 'Abd-us-Samad Khân (Nâzim of Lahore and Multân); received the title of Râi Râyân; was a pupil of Mirzâ Bîdil, and later of Ârzû; was the most eminent of all the Hindû poets, and died in A.H. 1164 = A.D. 1750; his *Dîwân* consists of ten thousand verses; also wrote a story in prose and a preface to a Muraqqa'; fol. 278a.

Mukhlis, with his name Anbâ'î Dâs, a native of Lahore; fol. 280a.

Mauzûn, *takhallus* of Râjah Râm Narâyan, the Sûbahdâr of 'Azîmâbâd from the time of Nawwâb Mahâbat Jang to the time of Qâsim 'Alî Khân. In A.H. 1172 = A.D. 1758, when the prince 'Alî Gauhar advanced on 'Azîmâbâd, Mauzûn rebelled, and joined Sâdiq 'Alî Khân alias Mîran (son of Ja'far 'Alî Khân, Shujâ'-ul-Mulk, the Nâzim of Bengal) in his battles with the prince. In

A.H. 1174 = A.D. 1760, when Nawwâb 'Alîjâh Qâsim 'Alî Khân, son-in-law of Shujâ'-ul-Mulk, became Nâẓim of Bengal, he dismissed Mauzûn from the Ṣûbahdârî, and arrested him. Towards the end of Rabî, II. A.H. 1177 = A.D. 1763, when Qâsim 'Alî Khân was defeated by the English, he took Mauzûn from the fort of Monghyr, where he was imprisoned, and drowned him in the Ganges; fol. 280b.

Mauzûn, *takhallus* of Râjah Madan Singh Jahânâbâdî, whose original home was Jakûlî in Itâwâ (اٹاوا). His ancestors had settled in Shâhjahânâbâd. His father, Jagat Singh, was at first Munshî and afterwards Dîwân of Nawwâb Ġâzî-ud-Dîn Khân Fîrûz Jang, and received the *manṣab* of 3000 in the time of Nawwâb Âṣaf Jâh.—Mauzûn attached himself to Âṣaf Jâh. He was dismissed in the time of Nawwâb Niẓâm-ud-Daulah Nâṣir Jang Shahîd, but was re-appointed under Amîr-ul-Mamâlik. After his father's death, Mauzûn received the *manṣab* of 2000, and the title of Râjah from Âmir-ul-Mamâlik, and in the time of Âṣaf Jâh II was raised to the *manṣab* of 3000. He died at the age of forty-nine on 5 Shawwâl, A.H. 1179 = A.D. 1765, of a wound which he received in the battle with the English at Machhlî Bandar. His compositions consist of Ġazals, Qaṣîdahs, Rubâ'îs and short Maṡnawîs; but, the author says, his work needs revision; fol. 281b.

Mashrab Akbarâbâdî, of Râjpût tribe. His name was Bhaurî Singh, but he changed it to Râm Singh. He was a pupil of Muḥammad Muqîm Âzâd Kashmîrî, and adopted both the *takhallus* Mashrab and Mashrabî. He spent some time in Murshidâbâd, and at the time of writing this book he was serving with Mirzâ Ḥaydar Beg under Nawwâb Shujâ'-ud-Daulah Nishâpûrî; fol. 283a.

Munshî, *takhallus* of Lâlâ Fatḥ Chand Burhânpûrî, a Kâyath, and author of poems in imitation of Shaukat Bukhârî; visited by the author in the house of Âzâd; fol. 283a.

Nudrat, with his name Lâlâ Ḥakîm Chand Thânîsarî [the account is taken from Khwushgû, which see]; fol. 283b.

Walî, a Hindu, a Munshî under Dârâ Shikûh; learnt the technicalities of Ṣûfism from Mullâ Shâh Badakhshî, and accordingly chose the *takhallus* Walî; fol. 284a.

Wârastah, called Siyâlkotî Mal after the name of his birthplace, Siyâlkot; author of مصطلحات الشعرا (A.H. 1180 = A.D. 1766, for which year the title forms a chronogram) and of a treatise entitled جواب شافی and a *Tadkirah*; settled finally at Derah Ġâzî Khân, near Multân, and died there in A.H. 1180 = A.D. 1766; fol. 284a.

Hindû, with his name Mathrâ Dâs, a resident of Bengal during Shâh Jahân's time; imprisoned by Khân Zamân, Governor of

Bengal, whereupon he sent a Ġazal to Ḥakîm Ruknâ Masîḥ Kâshî; fol. 285ᵇ.

Hunar, with his name Gyân Râi, of a family belonging to Shâhjahânâbâd, but born in Daulatâbâd, A.H. 1128 = A.D. 1715. His grandfather was the Dîwân of Nawwâb Qilîj Khân Bahâdur, the brother-in-law of Bahâdur Shâh. His father, at first a chronicler under the Nawwâb, was appointed Munshî to Sayyid 'Âlam 'Alî Khân, the brother's son of Amîr-ul-Umarâ Ḥusayn 'Alî Khân, and later on received the post of *Ḥuẓûr Nawîsî* حضور نویسی under Âṣaf Jâh, which rendered him so much to be envied that he was poisoned in A.H. 1142 = A.D. 1729. Hunar was appointed in his father's place eight months later, and continued to enjoy the favour of Âṣaf Jâh, to whom he addressed several panegyric poems. After his patron's death, he served under Nawwâb Niẓâm-ud-Daulah Shahîd, and resigned his service in the time of Amîr-ul-Mamâlik Âṣaf-ud-Daulah, and at the time of writing this book was living in Aurangâbâd. His poems were corrected by Âzâd. The author added, after the completion of this work, that Hunar died in Aurangâbâd on the 9th of Ramaḍân, A.H. 1190 = A.D. 1770; fol. 285ᵇ.

Written in ordinary Indian Ta'lîq, with rubrics. A subscription at the end says that one Subḥân Aḥmad had the copy transcribed by the scribes میر کرمعلي - میر بهادر علي - میر طفیل علي - میر افتخار علي - میر علي - میر غلام حیدر and میر علي لعل کایته سکسینه لاله بنوگي.

Dated 5 Jumâdâ II, 1204 Faṣlî year.

No. 702.

foll. 331; lines 19; size $12\frac{1}{4} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 5\frac{3}{4}$.

آتشکده

ÂTASHKADAH.

The famous collection of biographies of ancient and modern Persian poets, with extracts from their works, by Ḥâjî Luṭf 'Alî Beg Iṣfahânî bin Âqâ Khân, poetically surnamed Âdur.

حاجي لطف علي بیگ اصفهاني المتخلص بآذر بن آقا خان •

This copy begins with the following Bait-i-Surkh:

در طوف حرم دیدم دي مغبچهٔ میگفت

این خانه باین خوبی آتشکده بایستی

The author, who has been mentioned under No. 400, was born in Isfahân, A.H. 1134 = A.D. 1721. He commenced the work about A.H. 1174 = A.D. 1760. The last date found in this copy (fol. 284ᵃ) is A.H. 1187 = A.D. 1773, when عذری, noticed among the poets contemporary with the author, is stated to have died. According to a copy in the British Museum, Add. 16, 727, the latest date, which records the death of Farîbî, is A.H. 1193 = A.D. 1779. That poet is not mentioned in our copy. According to Ethé, Bodl. Lib. Catalogue, No. 384, the author was still alive in A.H. 1199 = A.D. 1785. The author of the Sham' i Anjuman, p. 65, says that Âdur died towards the close of the twelfth century, Hijrah.

The Âtashkadah, or the 'Fire temple,' consists of two مجمر or 'Censers,' subdivided into شعله 'flame,' اخگر 'fire tongue,' شرارة 'sparks,' فروغ 'shine' and پرتو 'rays.'

The notices are arranged under the towns or provinces to which the poets belonged, and in alphabetical order. A detailed account of the work is given in the J.R.A.S., vol. vii, pp. 345–392; and there is an additional notice in vol. ix. p. 51, by N. Bland, who also edited the chapter in "Âtashkadah" on the royal and princely poets (London, 1844). Comp. Ethé, Bodl., Lib. Catal., Nos. 384–386, where a complete list of all the biographies is given. See also Rieu, i, p. 375; W. Pertsch, Berlin Cat., p. 624; Sprenger, p. 161; Ethé, India Office Lib. Catal., Nos. 693–694. The work has been lithographed, Calcutta, A.H. 1249, and Bombay, A.H. 1277.

Written in fair Nasta'lîq.

The colophon says that the MS. was written for Captain Store (استور). Dated 25th October. 1823.

Scribe : کجیت سنگهه کبتری.

No. 703.

foll. 182; lines 11; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

انیس الاحبا

ANÎS-UL-AHIBBÂ.

Biographical notices of Mirzâ Muhammad Fâkhir Makîn and his pupils.

Author: Mohan La'l Anîs موهن لعل انیس.

Beginning :—

ستایش بیحد و نیایش لا تعد سخن آفرینی را که بنغمهٔ کاف و نون چندین زمزمهٔ گونا گون بر آورده الخ •

The poet Makîn, whose life forms the main theme of the work, has been noticed under No. 430.

The author, Anîs, a pupil of Makîn, describes himself on fol. 142[b] as a Hindû Kâyath, and son of Râi Tûlâ Râm, Qânûngû of Parganah Gopâmau, Sarkâr Khayrâbâd. He tells us that, after writing a *Dîwân*, he was thinking of collecting poems of Makîn's pupils with short biographical notices of them, when he was invited to join the literary circle patronised by Mahârâjah Tiket Râi (*d.* A.H. 1215 = A.D. 1800), Dîwân of Sarfarâz-ud-Daulah Mirzâ Ḥasan Riḍâ Khân, the Nâ'ib of Âṣaf-ud-Daulah. He was requested by the Râjah to write a *Tadkirah* after the model of 'Alî Ḥazîn. Hence the present composition. It was completed in A.H. 1197 = A.D. 1782, for which the author gives the following chronogram on fol. 181[b] :—

این نسخه که رشک باغ بی سعي جلیس

چون ساخت انیس از کل شعر نفیس

سالش ز چمن طراز دانش جستم

فی الفور بگفت این بود باغ انیس

Contents :—

Iftitâḥ—Notice on Mirzâ 'Aẓîmâi Iksîr, master of Fâkhir Makîn, fol. 7[a].

Fatḥ-ul-Bâb—Notice on Fâkhir Makîn, fol. 10[b].

Faṣl—Notices on thirty-one Muslim disciples of Makîn, beginning with the Emperor Shâh 'Âlam, who adopted the *Takhalluṣ* Âftâb, fol. 28[b].

Fâṣilah—Notices on six Hindû disciples of Makîn, beginning with رای سرب سکه دیوانه, fol. 114[b].

Ikhtitâm—Notices on five Muslim pupils of Makîn, beginning with Khwâjah Muḥammad Ḥasan, fol. 160[b]. (In the index, given at the beginning of the copy, only three names are given.)

Ḥusn-i-Khâtimah—Notices on six Hindû disciples of Makîn, beginning with Khwushḥâl Chand 'Irfân, fol. 167[b].

The contents of the work have been described by Sprenger, Oude Catalogue, p. 161. See also Rieu, i, p. 376.

Written in careless Nasta'lîq.
Not dated; latter half of the 19th century.
The following note is found on the title page:—

"۲۷۳ Tazkirah i Anís
or
Anís ul Ahibba
a History of Literature
(quite modern) by Mohan Lal Ânís.
"a rare book (Sd.) J. H. Blochmann."
noticed by Sprenger."

The MS. is worm-eaten in some places.

No. 704.

foll. 252; lines 21; size 13¼ × 8¾; 9¾ × 6.

خلاصة الكلام

KHULÂṢAT-UL-KALÂM.

A very valuable and rare Persian *Tadkirah*, consisting of selections from Maṣnawîs, with biographical notices of the poets, in two volumes.

Author: Nawwâb Amîn-ud-Daulah 'Azîz-ul-Mulk 'Alî Ibrâhîm Khân Bahâdur Naṣîr Jang, with the *takhallus* Khalîl.

نواب امین الدوله عزیز الملک علی ابراهیم خان بهادر نصیر جنگ المتخلص به خلیل •

Beginning:—

تعالی الله ما قصر فهمان کوته بیان را چه یارا که زبان بحمد و ثنای متکلم بی زبان توانیم کشود الخ •

The author, a native of Patna, was the chief magistrate of Banâras during the Governorship-general of Warren Hastings, and died, according to the following chronogram by Jur'at, in A.H. 1208 = A.D. 1793 : لو آه مملا عطلع دیوان عدالت. See Sprenger, Oude Catalogue, p. 180, where the date is wrongly given as A.H. 1008 = A.D. 159 . He is the author of several other works, viz., Gulzâr-i Ibrâhîm (see No. 707), Ṣuḥuf-i Ibrâhîm (see No. 708), and a history of the Mahratta wars from A.H. 1171 to 1191 = A.D. 1757–1777 (see Rieu, i, p. 328).

The author tells us, in his preface, that from the thirteenth year of the reign of Shâh 'Âlam (A.H. 1173–1221 = A.D. 1759–1806) he contemplated writing the present work, for which he had been long engaged in collecting materials. The work stood still for some time; but was completed in A.H. 1198 = A.D. 1783, under the Wazirate of Âsaf-ud-Daulah and the Governorship-general of Warren Hastings.

A copy is noticed in Ethé, Bodl. Lib. Catalogue, No. 390. See also Bland, vol. ix, pp. 158–160.

The biographical notices are arranged in alphabetical order. This copy, endorsed as vol. i, comprises the letters from الف to خا. It begins with اسدی طوسی, and, breaking off in the middle of selections from the Shirin wa Khusrau of Amîr Khusrau, ends with the words تو خوش.

The poets dealt with in this volume are as follows:—

(1) استاد الشعرا حکیم اسدی طوسی :—The statement made in the Târîkh-i Firishtah, and in other *Tadkirahs*, that Asadî, at the request of Firdausî, completed the Shâh Nâmah by adding four thousand verses at the end, according to reliable authorities, as well as the author, is unfounded. Asadî's only composition is the Gurshâsp Nâmah, consisting of about thirteen thousand six hundred verses, of which more than nine hundred are quoted here. Asadî died in the reign of Sultân Mas'ûd bin Maḥmûd Ġâzî; fol. 3ᵃ.

(2) خلیفه ابراهیم دهلوی :—His father, Muḥammad 'Alî, better known as Ḥâjî Bâbâ-i Badakhshânî, came to India from Turkistân, and Khalîfah was born in Shâhjahânâbâd, Dihlî A.H. 1087 = A.D. 1676. He became the disciple of Mîr Jalâl-ud-Dîn Ḥusayn Badakhshânî, who was born in India, and was a *Jama'dâr* under Fatḥ Ullah Khân of 'Âlamgir's time. He travelled to many cities in India, and finally, at the request of Sa'âdat Khân Burhân-ul Mulk, Ṣûbahdâr of Lucknow, settled in Lucknow. After Nâdir Shâh's departure from India, he went back to Dihlî in A.H. 1160 = A.D. 1747.

He wrote several works on the doctrines and technicalities of Ṣûfism. At the request of his *Pîr*, he added the seventh Daftar to the Masnawî, left incomplete by Maulânâ Rûmî, and also incorporated an incomplete story of the princes at the end of the sixth Daftar. He further added four more Daftars, that is to say five in all, to the six of the Masnawî. His book consists of six thousand verses; fol. 14ᵇ.

(3) عنایت خانی آشنا تخلص :—His name was Khwâjah Muḥammad Ṭâhir, son of Ẓafar Khân Aḥsan. He wrote an account of the thirty years of Shâh Jahân, which excelled those of Mullâ Ḥamîd

and others. Towards the end of his life he went to Kashmîr, and died there in A.H. 1077 = A.D. 1667. His *Kulliyât*, consisting of Qaṣîdahs, Qiṭ'ahs and Gazals, was seen by the author, and contained seven hundred and ninety-five verses of Maṣnawîs; fol. 20a.

(4) شیخ رکن الدین اوحدی مراغی :—He was a disciple of Shaykh Auḥad-ud Dîn Kirmânî. There are controversies regarding the date of his death. According to Daulat Shâh, he died in A.H. 760 = A.D. 1359; Ârzû and Taqî Ḥusaynî Ḍikrî fix his death in A.H. 697 = A.D. 1297, in the time of Gâzân Khân. The real truth is that he flourished in the reign of Argûn Khân bin Abâqâ Khân bin Hûlâkû Khân, and was still alive in the reign of Sulṭân Abû Sa'îd Bahâdur Khân (*d.* A.H. 736 = A.D. 1336), of whom he was a panegyrist. He survived the Sulṭân, and died in A.H. 738 = A.D. 1338. He composed the Maṣnawî جام جم, consisting of about four thousand one hundred verses, in A.H. 733 = A.D. 1333. This date of his death (A.H. 738) is given by Jâmî, Wâlih and the author of tho Nafâ'is-ul Ma'âṣir. The author had no copy of the poet's Maṣnawî انیس العاشقین, at the time of writing, but quotes six hundred and thirty-six verses from his جام جم; fol. 21b.

(5) اهلی شیرازی :—He flourished in the time of Shâh Ismâ'îl Ṣafawî, and died in A.H. 942 = A.D. 1535. He wrote the Maṣnawî سحر حلال (in reply to the مجمع البحرین of Kâtibî), consisting of more than five hundred and twenty verses; but the author only quotes one hundred and ninety-eight verses from it, and gives extracts (fol. 34b) from the Maṣnawî شمع و پروانه, which originally consisted of one thousand and one verses; fol. 31b.

(6) میرزا ابراهیم ادهم تخلص :—Was the son of Mirzâ Raḍî. He came to India during the reign of Shâh Jahân, who gave one of his adopted daughters to the poet in marriage. He died in Dihlî in the beginning of Aurangzîb's reign; fol. 40b.

(7) ملا محمد سعید اشرف تخلص :—Was the son of Mullâ Muḥammad Ṣâliḥ Maẓandarânî, the commentator of the اصول کافی. He was a good caligrapher and painter, and came to India in 'Âlamgîr's time. He was the daughter's son of Mullâ Muḥammad Taqî Majlisî. He wrote the Maṣnawî قضا و قدر, in reply to Muḥammad Qulî Salîm's Maṣnawî of the same name. He died in Monghyr, Bihâr, on his way to Mecca, in A.H. 1116 = A.D. 1704, in the beginning of Farrukh Siyar's reign. [This date, given in figures, is evidently a mistake for 1126 or some other date, as Farrukh Siyar reigned from A.H. 1124–1131 = A.D. 1713–1719.] His Maṣnawî consists of four hundred and

four verses, of which two hundred and forty-six are quoted here; fol. 49b.

(8) سراج الدین علی خان آرزو :—Was the son of Shaykh Ḥusâm-ud Dîn Ḥusâm. On the paternal side he was descended from Shaykh Naṣîr-ud-Dîn Chirâġ-i Dihlî, and on the maternal, from Shaykh Muḥammad Ġauṣ of Gwaliar. His Kulliyât includes the Maṣnawîs جوش و خروش, the Sâqî Nâmah, entitled عالم آب, and the Maṣnawî in the metre of Sanâ'î Ġaznawî, containing about thirty thousand verses in all. After the destruction of Dihlî, he came to Lucknow and attached himself to the service of Nawwâb Shujâ'-ud-Daulah; he died in A.H. 1169 = A.D. 1755, and was buried in Dihlî; fol. 54a.

(9) سید ابو طالب قندرسکی اصفهانی :—Was the sister's son of Mîr Abul Qâsim Qundruskî. No account of him is given in the *Taḏkirahs*. He wrote a poetical account of the exploits of 'Alî down to his death. Najaf, a follower of the Ahl-i Bayt, took possession of that work; and in A.H. 1135 = A.D. 1723 added it to the ***Khâtimah*** of the حملہ حیدری, written, but left incomplete, by Mirzâ Muḥammad Rafî' Bâḏil of India; 56a.

(10) میرزا محمد رفیع خان باذل تخلص مشهدی :—Was the brother's son of Mirzâ Muḥammad Ṭâhir, entitled Wazîr Khân, of 'Âlamgîr's time. He wrote the Maṣnawî حملۂ حیدری, in the metre and style of the Shâh Namah, consisting of about forty thousand verses He died in A.H. 1123 = A.D. 1711, in the reign of Bahâdur Shâh; fol. 61a.

(11) میرزا بیدل موسوم به عبد القادر :—Son of Mirzâ 'Abd-ul Khâliq. He was born in Akbarâbad [probably a mistake for 'Azîmâbad—see No. 381] A.H. 1054 = A.D. 1654. He at first adopted the *takhalluṣ* Ramzî, but subsequently changed it to Bîdil. He died on the 4th of Ṣafar, A.H. 1130 = A.D. 1718 (but see No. 381, where the date of his death is given as A.H. 1133 = A.D. 1721); fol. 83b.

(12) شیخ بهاء الدین محمد بهائی عاملی :—Was the son of Shaykh Ḥusayn bin Shaykh 'Abd-us-Samad Jîġî. His compositions are جامع - تشریح الافلاک - شرق الشمسین - در هیئات و حساب - رسالہ اصطرلاب - عباسی در فقه - کشکول - خلاصة الحساب. His Maṣnawîs are نان و حلوا and شیر و شکر. He died in Iṣfahân, A.H. 1030 = A.D. 1621, but was buried in Mashhad by order of Shâh 'Abbâs; fol. 112b.

(13) مرزا محمد سعید حکیم قمی :—Was the son of Ḥakîm Muḥammad Bâqir. He sometimes used the *takhalluṣ* سعید, and sometimes تنها. The date of his death could not be ascertained; fol. 115b.

(14) ملا علی رضای تجلی تخلص :—Originally belonged to Yazd; and came to India during 'Âlamgîr's time. He died in his youth, A.H. 1088 = A.D. 1677. He wrote a short Maṣnawî, entitled معراج الخیال, consisting of two hundred and thirty-seven verses; fol. 118[b].

(15) مرزا افضل ثابت تخلص الهآبادی :—His grand-father, Mîr Ḍiyâ-ud Dîn Ḥusayn Badakhshânî, entitled اسلام خان and having the *takhalluṣ* Wâlâ, was a noble of 'Âlamgîr's time. He died in A.H. 1152 = A.D. 1739; fol. 120[b].

(16) خواجه حسین ثنائی تخلص خراسانی :—He came to India during Akbar's time. The date of his death could not be ascertained, but his tomb is in Lâhaur. The present writer saw his Kulliyât, and found there only one incomplete Maṣnawî; fol. 123[b].

(17) مرزا جعفر قزوینی مخاطب به آصفخان :—Adopted the *takhalluṣ* Ja'far and Ja'farî. In his youth he came to India, and through the influence of his uncle, Mirzâ Ġiyâṣ-ud-Dîn, entitled Âṣaf Khân, the father of Nûr Jahân Begam, was attached to the service of the Emperor Akbar. He rose to high distinction during the reigns of Akbar and Jahângîr, and died in A.H. 1021 = A.D. 1612. He wrote the Maṣnawî شیرین و خسرو, consisting of two thousand, two hundred and sixty verses, of which six hundred and thirty-three are quoted here; fol. 103[b].

(18) ملا جامی :—He died at the age of eighty years, four months and twenty-five days on Friday, 18 Muḥarram, A.H. 898 = A.D. 1492. He composed fifty-four books, including four Dîwâns, seven Maṣnawîs (مثنویات سبعه) and one Maṣnawî in praise of the Ka'bah; fol. 138[b].

(19) سید مولاناحسینی سادات حسینی تخلص :—The versified questions of the گلشن راز, to which Shaykh Maḥmûd Shabistarî wrote a reply, are of his composition. His other works are :- کنز الرموز - سی نامه - صراط المستقیم and روح الارواح - زاد المسافرین - طرب المجالس - نزهة الارواح. He died in Herat, A.H. 718 = A.D. 1318; fol. 218[b].

(20) خواجه حافظ شیرازی :—He died, according to Nafaḥât, in A.H. 792 = A.D. 1389, but according to others in A.H. 791; fol. 224[a].

(21) حمید الدین لاهوری :—He made a versified abridgment, in thirty-two *Ḥikâyât*, of Nakhshabî's Ṭûṭî Nâmah, which was written in prose, and consisted of fifty-two *Ḥikâyât*; fol. 227[a].

(22) خسرو تخلص دهلوی :—Besides the extracts from the poet's *Khamsah*, the author has given extracts from three other Maṣnawîs of the poet, but he had no copy of the Tuġlaq Nâmah at the time of writing; fol. 229[a].

This volume breaks off in the middle of the extracts from the

خسرو و شرین , while the following volume opens with Ṭuġrâ-i Mashhadî under the letter ط. The accounts of the poets under the letters دال to ضاد, with the extracts from the three Maṣnawîs of Khusrau, referred to by the author, are wanting.

No. 705.

foll. 519; lines and size the same as above.

This copy of the Khulâṣat-ul-Kalâm, endorsed as vol. ii, comprises the letters from طا to يا, begining with ملا طغرا مشهدي and ending with يولي استرابادي. The portion comprising the letters دال to ضاد is wanting.

Beginning:—

ملا طغرای مشهدي - طغرای منشور سخنوري و سر لوح ديوان نكته پروري الخ •

The poets noticed in this volume are the following:—

(23) ملا طغرای مشهدي: He came to India during the reign of Jahângîr, and spent his last days in Kashmîr, where he died. He sometimes adopted the *takhallus* شيفته. He wrote a Maṣnawî in praise of Kashmîr in imitation of Zulâlî, and a ساقی نامه in the style of Mullâ Ẓuhûrî; fol. 1ᵇ.

(24) ملا ظهوري ترشيزی: He received the title of ملک الشعرا from Burhân Niẓâm Shâh, who liberally rewarded the poet for his ساقي نامه, consisting of four thousand verses, to which five hundred verses were subsequently added; fol. 22ᵃ.

(25) شمس الدين محمد عصار تبريزي: His Maṣnawî, entitled مهر و مشتري, has been highly spoken of by the author of the Khulâṣat-ul Ash'âr and others; but it is full of defects, and most probably his biographers have formed such a high opinion of the poet on the strength of the stories that the poet has narrated in the first half of the Maṣnawî. The total number of verses is five thousand, one hundred and twenty. He died, A.H. 784 = A.D 1382; fol. 42ᵃ.

(26) مولانا عارفی: He wrote ده نامه, consisting of Ġazals and Muqaṭṭa'ât, which he dedicated to Khwâjah Ġiyâṣ-ud Dîn. He also composed the Maṣnawî گوی و چوگان in A.H. 842 = A.D. 1438, consisting of five hundred and ten verses; fol. 55ᵃ.

(27) علی سرهندی ناصرعلی نام: Besides the Maṣnawî, entitled دلکش, written in the style of Zulâlî's محمود و اياز, he wrote another

Maṣnawî in different metres. He died at the age of sixty; and the date of his death is expressed by the chronogram آه علی بعالم معنی رفت, composed by Mirzâ Afḍal Sarkhwush; fol. 56 [b].

(28) ملا عرفی شیرازی: He got access to 'Abd-ur Raḥîm Khân Khânân through Mîr Abul Fatḥ Gîlânî. He was poisoned at the age of thirty-six; fol. 61 [b].

(29) میر عبد الجلیل واسطی بلگرامی: He was born in Bilgrâm, A.H. 1071 = A.D. 1661; versified the Arabic, Persian, Turkî and Hindî Dictionary جواهر کلام; adopted the *takhallus* واسطی, عبد الجلیل and طرازی. Besides the Maṣnawî quoted, he composed other Maṣnawîs; but except for a few verses the author had no access to them. He died in Dihlî, A.H. 1138 = A.D. 1726, and was buried in Bilgrâm; fol. 65 [a].

(30) شیخ عطار: His original name was Farîd-ud-Dîn. He was born in A.H. 513 = A.D. 1119, during the reign of Sulṭân Sanjar Saljûqî, and lived for one hundred and fourteen years. He died, according to some, in A.H. 627 = A.D. 1229 and, according to others, in A.H. 612 = A.D. 1215, A.H. 632 = A.D. 1234, and A.H. 619 = A.D. 1222; but the first date seems to be correct. Besides the Maṣnawîs, his poetical compositions consist of forty-four thousand verses; and according to the author of the Haft Iqlîm he wrote forty-two poetical treatises, of which the following are some: خسرو - جواهر نامه - ولد نامه - وصلت نامه - گل و هرمز - مصیبت نامه - الهی نامه - اسرار نامه - مظهر العجایب - نامه - اشتر نامه - بلبل نامه - منطق الطیر - جواهر الذات - مختار نامه - حیدر نامه پند نامه عرف بیسر نامه and سیاه نامه; fol. 70 [a].

(31) غنیمت اسمش محمد اکرم: Was born in the Panjâb; his Maṣnawî, entitled نیرنگ عشق and consisting of one thousand and five hundred verses, was completed in A.H. 1096 = A.D. 1684. The date of his death could not be ascertained; fol. 88 [a].

(32) میر شمس الدین فقیر تخلص: Was born in Shâhjahânâbâd, A.H. 1150 = A.D. 1737; was a contemporary of the author; on his return from pilgrimage, he died near Muscut. His Dîwân, consisting only of Gazals, contains about seven thousand verses; while in his *Khamsah* there are more than six thousand verses, of which the در مکنون alone contains three thousand and thirty-three; fol. 97 [a].

(33) حکیم فردوسی طوسی:—His Maṣnawî یوسف و زلیخا consists of six thousand and three verses, of which the author gives one thousand four hundred. The correct date of his death is A.H. 415 = A.D. 1024; fol. 118[b].

(34) فخر الدین اسعد جرجانی:—Was a courtier of Sulṭân Maḥmûd

bin Malik Shâh Saljûqî, who reigned from A.H. 511–525 = A.D. 1117–1131. Muhammad 'Aufi says that, besides the Masnawî ویس و رامین, he has not seen any other verse of the poet. According to Ârzû, the Masnawî consists of ten thousand verses, and those who ascribe it to Nizâmî 'Arûdî or Nizâmî Samarqandî are wrong. 'Alî Qulî Khân says that he has perused the Masnawî from the beginning to the end, and that it contains about six thousand verses, of which he at first extracted three thousand verses, but afterwards reduced them to seven hundred, and it is these that the author quotes in his work; fol. 135b.

(35) شیخ ابو الفیض فیضی و فیاضی:—His father, Shaykh Mubârak, died in Lâhaur, A.H. 1001 = A.D. 1593, leaving six sons, the first of whom was Faydî; the second, Abul Fadl; the third, Abul Khayr; the fourth, Abul Barakât; the fifth, Abul Amîn; and the sixth, Abul Hasan. The author had no copy of the poet's *Khamsah* at the time of writing, but gives an extract from the Nal Daman; fol. 144b.

(36) ملا فوقی فوق الدین نام:—Was a native of Yazd, and came to India during the time of 'Âlamgîr. He excelled all others in writing satire and obscene verse. The author gives extracts from his Masnawîs, one of which comprises three hundred and seventy-two verses, and the other, two hundred and four verses; fol. 168a.

(37) حاجی محمد جان قدسی تخلص مشهدی:—After performing a pilgrimage in his youth, he came to India, A.H. 1042 = A.D. 1635; and received the title of ملک الشعرا from Shâh Jahân. His ظفر نامهٔ شاهجهانی consists of eight thousand verses. He died in A.H. 1056 = A.D. 1646; fol. 172a.

(38) مرزا قاسم قاسمی تخلص:—Better known as گونا بادی, was the son of Mîr Sayyid Janâbadî. He was a pupil of Giyâs-ud-Dîn Mansûr Shîrâzî, and a contemporary of Mullâ 'Alî Qûshjî, with whom he held discussions in the presence of Mirzâ Ulug Beg. He composed the following Masnawî poems in imitation of Nizâmî's *Khamsah*:— شاهرخ نامه, containing five thousand verses; شاهنشاه نامه, of four thousand, five hundred verses; لیلی مجنون, of three thousand verses; کارنامه, of two thousand, five hundred verses; شیرین و خسرو, of three thousand verses. He also wrote زبدة الاشعار, containing four thousand, five hundred verses, and a ساقی نامه. He presented all his compositions to Akbar, and was liberally rewarded; fol. 201a.

(39) ملا کاتبی نیشا پوری (see No. 171):—He wrote a *Khamsah*. The date of his death is A.H. 838 = A.D. 1434; fol. 209a.

(40) ابوطالب کلیم (see No. 292):—His Shâh Nâmah, in which he

gives a detailed account of ten years of Shâh Jahân's reign, consists of fourteen thousand, nine hundred and forty-eight verses, of which two thousand, three hundred and seventy-six verses are quoted; fol. 218ᵃ.

(41) کریم تخلص اسمش محمد کاظم:—Was a native of Persia; came to India during the time of 'Âlamgir, and made acquaintance with Ni'mat Khân 'Âlî. The author had seen the poet's ten Masnawîs, entitled عشرۂ مبشرۂ, containing about one thousand verses; fol. 256ᵃ.

(42) مسبحا پانی پتی مسمی بسعد الله:—Was a native of Pânîpat in India, and the companion of Shaydâ; he wrote a versified translation of the Ramâyana in four thousand verses; fol 263ᵇ.

(43) محمد محمود مسکین تخلص اسفرنزی:—The author had seen two Masnawîs of the poet; viz (1) مهر و نگار, consisting of one thousand, five hundred and sixty verses, and completed in A.H. 696 = A.D. 1296, and (2) کنز العارفین, of which he had a defective copy of about six hundred verses; 267ᵇ.

(44) میر قمرالدین منت تخلص دهلوی (see No. 418):—The author saw him in Murshidâbâd, A.H. 1195 = A.D. 1781. He wrote a خمسه. An extract of his Masnawî, entitled بهار و خزان, which contains two hundred and seventy-one verses, is given; fol. 268ᵇ.

(45) منیر تخلص اسمش ملا ابوالبرکات:—Was born in Lâhaur, A.H. 1019 = A.D. 1610. in the reign of Jahângîr. His father, Mullâ 'Abd-ul-Jalîl bin Abû Ishâq Lâhaurî, wrote a beautiful hand, and was engaged by Akbar to write the draft of Abul Fadl's Akbar Nâmah. Of his Masnawis, the one entitled چار گوهر consists of four *Juz*; viz. (1) ساز و برگ در صفت برگ پان و دیگر (2) آب و رنگ در تعریف باغات اکبر آباد نور و صفا در ستایش حوض و مسجد (3) تعایف که مخصوص بهندوستان است (4) درد والم محتوی بر حالات عشق. The author had only the Masnawî of the poet, entitled مظهر کل, which consisted of nine hundred and seventy-seven verses, and which the poet wrote in the course of his journey to Bengal in the company of Sayf Khân; fol. 287ᵃ.

(46) ملا مکتبی: Was a native of Persia, and a contemporary of Jâmî. He wrote a خمسه in imitation of Nizâmî, and his لیلی و مجنون, consisting of two thousand and ninety-two verses, is an excellent composition; fol. 291ᵃ.

(47) مهری تخلص اسمش میر سید علی: Was a native of Jabal-'Âmul; his father, Sayyid Masâ'id, died in Isfahân: he received the title of ملک الشعرا from Sultân Husayn Safawî; he adopted the *takhallus* Mihrî, but sometimes Sayyid. The author had seen only

the Maşnawi of the poet, entitled سراپای ملا مهری, containing a small number of verses; fol. 308ᵇ.

(48) مسیح کاشی اسمش حکیم رکن الدین مسعود (see No. 320): He wrote the Maşnawî قضا و قدر, containing fifty-five verses; fol. 310ᵃ.

(49) مولوی جلال الدین رومی (see No. 59): His Maşnawî consists of about forty-eight thousand verses; fol. 311ᵃ.

(50) شیخ نظامی ابن یوسف بن موید (see No. 37): His *Khamsah* consists of twenty-eight thousand verses; fol. 339ᵇ.

(51) ملا ناظم هروی (see No. 336): He wrote that excellent Maşnawî یوسف و زلیخا [Space left blank for number of verses]; fol. 417ᵃ.

(52) میر نجات مرحوم اسمش میر عبد العال (see No. 379): Was on intimate terms with the author. He composed the Maşnawî گل و کشتی: fol. 429ᵃ.

(53) میرزا طاهر وحید [There is nothing written but the name—neither biographical notice, nor extracts; but see No. 366, where his two Maşnawîs are mentioned.]: fol. 430ᵇ.

(54) ملا وحشی بافقی یزدی (see No. 245): Of all his Maşnawîs, the فرهاد و شرین is the best; he had intended to write a *Khamsah*, but could not carry out the plan. He died of cholera, A.H. 991 = A.D. 1583; fol. 447ᵃ.

(55) واعظ اسم شریفش میرزا محمد رفیع: Originally belonged to Qazwîn; was the grandson of Mullâ Fatḥ Ullah Qazwînî; the Dîwân of his Gazals and Qaṣîdahs consist of about five thousand verses; his prose work, entitled ابواب الجنان, contains the traditions of the Imâms. He came to India during the reign of Shâh Jahân; his Maşnawî, consisting of three hundred and forty-four verses, contains an account of the battle between Shâh 'Abbâs II and Îslâm Khân; fol. 461ᵃ.

(56) ملا هاتفی جامی نامش عبد الله (see No. 222): He undertook to write a poetical account of the exploits of Shâh Ismâ'il, but died (A.H. 927 = A.D. 1521) soon after writing about one thousand verses; fol. 465ᵇ.

(57) ملا بدرالدین هلالی تخلص استرآبادی (see No. 228): Besides the Dîwân, consisting of Gazals, he left صفات - مثنوی شاه و درویش ترجمهٔ چهل حدیث and لیلی و مجنون - العاشقین; fol 491ᵃ.

(58) میر یحیی کاشی (see No 331): He died in A.H. 1074 = A.D. 1664. The author saw his Kulliyât, consisting of twelve thousand verses, the number of the verses of his Maşnawîs being four thousand, five hundred and eighty-three; fol. 500ᵃ.

Both volumes are written by the same scribe in legible Nasta'lîq, with rubrics.

Not dated; first half of the 19th century.

No. 706.

foll. 79; lines 13; size 8¾ × 6; 6½ × 3¾.

THE SAME.

Another copy of 'Alî Ibrâhîm Khân's Khhulâṣat-ul-Kalâm, without the poetical extracts. The biographies are the same as in the preceding copy.

Beginning, as in the preceding copy.

The notice on Khusrau in vol. i, fol. 229ᵃ, of the preceding copy is found here on fol. 23ᵃ; and the first notice in vol. ii of the preceding copy begins here on fol. 43ᵇ.

The notices of the poets treated under the letters دال to ضاد and the remaining notices under خا, which are not in the preceding copy, are found here on foll. 23ᵇ–43ᵇ.

A list of the contents is given at the end of the copy.

Written in ordinary Indian Ta'lîq.

Not dated; apparently 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 707.

foll. 336; lines 13; size 9½ × 5¾; 6½ × 4.

گلزار ابراهیم

GULZÂR-I-IBRÂHÎM.

A Persian *Tadkirah* of Rekhtah poets, with specimens of their compositions.

Author: 'Alî Ibrâhîm Khân علی ابراهیم خان

Beginning:—

رعنائي کلام محمد (بحمد read) متکلمی است . که انجای (انحای read) سخنان روح پرور را بمنزله جان در قالب زبان انواع انسان بـ خشد .

The author, whose two other biographical works, خلاصة الكلام and صحف ابراهيم, have been noticed in this catalogue, (Nos. 704 and 708), tells us in the preface to this work that, after completing the *Tadkirahs* of Persian poets, he was requested by some of his friends to write a biographical dictionary of the Rekhtah poets. Hence the present composition. He completed it in A.H. 1198, corresponding to A.D. 1784, during the reign of Shâh 'Alâm, under the Wazirate of Âṣaf-ud-Daulah and the Governorship-general of Warren Hastings.

The work contains notices of about 300 poets, arranged in alphabetical order. It begins with افتاب and ends with یاس. The main text is preceded by a short Maṣnawî, beginning thus:—

خداوندا کہوں کیا میں زبانی
کہلا کے تجہ پر (read پہ) سب راز نہانی

In conclusion, there is a very short account of Amîr Khusrau, with some specimens of his Hindî poems, after which there is added a Maṣnawî of Mîr Taqî.

See Sprenger, Oude Catalogue, p. 180; and Garcin de Tassy, Histoire de la Littérature Hindoui, vol. i, p., x., Auteurs Hindoustanis, p. 28.

Written in ordinary Indian Ta'lîq, within coloured borders. The copy is full of clerical errors.

Dated, Du'lqa'd, A.H. 1220.

No. 708.

foll. 656; lines 21; size 14 × 9; 10 × 5¾.

صحف ابراهیم

ṢUḤUF-I-IBRÂHÎM.

A very extensive biographical dictionary of ancient and modern poets, arranged in alphabetical order.

Author: 'Alî Ibrahîm Khân علی ابراهیم خان.

Beginning:—

صحف ابراهیم طبع سلیم تلفظ بحمد و ثنای حضرت باریست
عز اسمه •

The author, who has been mentioned in connection with his other *Tadkirah* خلاصة الكلام (No. 704), to which he refers in the preface

to the present work, fol. 2ᵃ, says that he based it on seventy-two ancient and modern works. He composed it at Banâras, during the reign of Shâh 'Âlam, in A.H. 1205 = A.D. 1790, which date is expressed by the chronogram نفع بخش زمانه, fol. 2ᵇ. The notices are arranged in alphabetical order, beginning with شيخ ابو يزيد بسطامي.

The MS. is an incomplete one, and breaks off with 'Urfî Shîrâzî, under the letter ع. The last folio, containing the notice of Mirzâ Fath Ullah Janâb, should be placed after fol. 210ᵇ.

The rubrics giving the names of poets are omitted in several places. A copy of the work, with a complete list of the poets, is noticed in W. Pertesch, Berlin Catalogue, No. 663. In it several names, found in our copy, are wanting.

Written in fair Nasta'lîq, within coloured ruled borders.

Not dated, latter half of the 19th century.

No. 709.

foll 78; lines 15; size $9\frac{1}{4} \times 6$; $7\frac{1}{4} \times 3\frac{1}{2}$.

عقد ثريّا

'IQD-I ṢURAYYÂ.

Biographical notices of Persian poets who flourished, chiefly in India, from the time of Muhammad Shâh (A.H. 1131–1161 = A.D. 1718–1748) to the reign of Shâh 'Âlam (A.H. 1173–1221 = A.D. 1759–1806).

Author: Ġulâm Hamadânî, poetically surnamed Mushafî bin Walî Muhammad bin Darwîsh Muhammad غلام همداني المتخلص به مصحفي بن ولي محمد بن درويش محمد.

Beginning:—

اول كه زبان سلسله جنباني كرد الخ *

Mushafi, an eminent Urdû poet of Hindûstân, belonged to a noble family of Amrohah in Murâdâbâd. He was born in Lucknow, and came to Dihlî in A.H. 1190 = A.D. 1776, where he spent his days in the study of Rekhtah poetry, and in holding discussions with the best poets of the place. He finally settled in Lucknow, where he died. He was well-versed in Arabic and Persian, and made himself acquainted with the various branches of Muhammadan literature. In his تذكرۂ فارسي (see No. 711), composed in A.H. 1236 = A.D. 1820,

he says (fol. 97b) that he was then about eighty years of age. He must have been born, then, about A.H. 1156 = A.D. 1743. On fol. 96b of that work he refers to his work مجمع الفواید, and says that he had made up his mind to write an Arabic Dîwân, and had written some Arabic Ġazals, comprising one *Juz* and one or two Qaṣîdahs in praise of the Prophet: but unfortunately they were destroyed by rain. He also wrote a treatise on prosody, entitled خلاصة العروض, and a work on Persian idioms called مفيد الشعرا On fol. 65a of his تذكرۂ فارسي (No. 711), he mentions the following works as previously composed by him:—Two Persian Dîwâns, one (then incomplete) in answer to Naẓîrî Nîshâpûrî, and the other containing original poems; three Urdû Dîwâns; two Persian and Hindî *Taḏkirahs* دو تذكرۂ فارسي و هندي; a part of a Shâh Nâmah (incomplete), brought down to the genealogy of Shâh 'Âlam; an Urdû Dîwân; and a rough copy of a Persian Dîwân, in the style of Jalâl Asîr and Nâṣir 'Alî.

Sprenger (who mentions a copy of this work), on the authority of the Gulshan-i Bîkhâr (composed, A.H. 1248–1250 = A.D. 1832–1834), says (p. 182) that Muṣḥafî died about A.H. 1243 = A.D. 1828. In our copy of that work we are told that the poet died about ten years before its composition. The author of the Natâ'ij-ul-Afkâr, p. 420, places Muṣḥafî's death about A.H. 1250 = A.D. 1834. See Garcin de Tassy, Littérature Hindoui, vol. i, p. 373.

In the preface, the author tells us that he wrote this *Taḏkirah* at the suggestion of the celebrated poet, Mirzâ Qatîl, in A.H. 1199 = A.D. 1784, for which the words زهي باغ باصفا form a chronogram.

The notices, 133 in number, are arranged in alphabetical order The first poet mentioned is انجب and the last يوسف.

Written in ordinary Indian Ta'lîq, at the request of منشي شيو نراين, in the house of Mirzâ Janglî.

The name of the scribe is illegible.

Dated, Lucknow, 24 Ḏulqa'd, A.H. 1244.

No. 710.

foll. 74 ; lines 21 ; size 14½ × 8¾ ; 10½ × 5.

تذکرۂ هندی

TADKIRAH-I HINDÎ.

A biographical dictionary of Urdû poets, with extracts from their works.

Author : Ġulâm Hamadânî, poetically surnamed Muṣḥafî غلام همداني المتخلص به مصحفي (see No. 709).

Beginning :—

نیکو ترین تذکرہ کہ غنچہ دلہای ارباب سخن را باهتزاز نسیم تقدیر بشگفتن در آرد الخ •

The author wrote the present work at the request of his pupil, Mustaḥsan Khalîq مستحسن خليق, treating of the Rekhtah poets who flourished from the time of Muḥammad Shâh (A.H. 1131–1161 = A.D. 1719–1748) down to the author's time, giving particular attention to the biographies of those contemporaries with whom he was acquainted.

The date of completion of the work, given at the end, is A.H. 1209 = A.D. 1794.

The work ends with biographical notices of some female poets.

Written in fair Ta'lîq.

Dated, 2 Ṣafar, A.H. 1238.

Scribe : محمد علي بيگ.

No. 711.

foll. 131 ; lines 21 ; size 14½ × 8¾ ; 10½ × 5.

تذکرۂ فارسي

TADKIRAH-I FÂRSÎ.

Biographical notices of modern Persian and Urdû poets of India, with extracts from their works.

Author : Muṣḥafî.

Beginning :—

ای قلم از کار زفته بیا در معرکه مردان که این رزم بزم آخر است •

For particulars of the author and his works, see No. 709.

The biographical notices are written in Persian, but the poetical extracts consist mostly of Urdû poems and verses. Specimens of Persian poetical compositions are rare. From his own compositions the author quotes a fairly large number of Persian verses. The notices are arranged in alphabetical order, beginning with Amîn-ud-Daulah Mu'în-ul Mulk Amîr, and ending with Mîr Aḥmad Yâr.

The date of completion, A.H. 1236 = A.D. 1821, is expressed by several chronograms at the end.

Written in fair Ta'lîq.

Dated, A.H. 1237.

Scribe: Ramaḍân Beg Tapân.

No. 712.

foll. 257: lines 25; size 12¼ × 8¼; 9 × 5¾.

خلاصة الافكار

KHULÂṢAT-UL-AFKÂR.

Biographical notices of ancient and modern poets, with copious extracts from their works.

Author: Abû Ṭâlib bin Muḥammad Iṣfahânî ابو طالب بن محمد اصفهاني.

Beginning:--

آلي منثور سپاس و ستايش باستحقاق نثار دامن كبرياى ناظمى تواند بود الخ *

The author, who has been mentioned in connection with his مسير طالبي (see No. 627), says in the preface to the present work that he commenced it in A.H. 1206 = A.D. 1791, at the age of forty, and completed it, according to the chronogram گل بيخار و گنج بي رنج in A.H. 1207 = A.D. 1791. A full account of the work, and an abstract, of the preface, are given by Bland in the J.R.A.S., vol. ix, pp. 153-158. See also Sprenger, p. 163; Elliot, History of India, vol. viii., p. 298; Ethé, Bodl. Lib. Catalogue, No. 391, where a complete list of 494 poets is given; Ethé, Ind Office Lib. Catalogue, No. 696; Rieu, i, p. 378.

The work is divided into a *Muqaddimah*, twenty-eight *Ḥadîqahs*, one *Ḍail* and a *Khâtimah*.

The *Dail*, giving specimens of 159 poets, begins on fol. 227ᵃ; and the *Khâtimah*, with twenty-three more poets, begins on fol. 233ᵃ.

The original work is followed by:—

1. A treatise on ethics رساله در علم اخلاق, fol. 249ᵇ;

2 A treatise on music در مصطلحات موسيقي, fol. 251ᵃ; and it ends with specimens of mixed Arabic and Persian poems and some Hindî verses.

Written in minute Ta'liq.

Not dated, 19th century.

No. 713.

foll. 223 (pp. 445): lines 25; size 15 × 9; 12 × 6½.

مخزن الغرائب

MAKHZAN-UL-ĠARÂ'IB.

A biographical dictionary of ancient and modern Persian poets, complete in two volumes.

Author: Aḥmad 'Alî Hâshimî of Sandilah, son of Shaykh Ġulâm Muḥammad ibn Maulavî Muḥammad Ḥâjî.

احمد علي هاشمي سنديله ولد شيخ غلام محمد ابن مولوي محمد حاجي .

Beginning:—

گوهر الفاظ فصاحت بنيان ولآلي معاني بلاغت توامان شايستهٔ رشتهٔ حمد خداونديست الخ .

Sprenger, Oude Catalogue, p 146, wrongly states that the author dedicated the work to Nawwâb Safdar Jang, who died in A.H. 1167 = A.D. 1753; and Dr. Ethé, Bodl. Lib. Catalogue, No. 395, while pointing out this mistake, remarks that Sprenger "seems to have misunderstood the preface." Curiously, Dr. Ethé himself commits a blunder in holding that the author's father was a son of Faḍîlat فضيلت. The word *faḍîlat (ma'âb)*, occurring before the name of Shaykh Ġulâm Muḥammad's father: شيخ غلام محمد ابن فضيلت مآب مولوي محمد حاجي is only an epithet in praise of Muḥammad Ḥâjî, meaning "repository of learning."

We are told in the preface that, at the time of writing the work, the author was in his fifty-fifth year. Later, in noticing the life of

Ġulâm Fakhr-ud-Dîn Khân Ḥayrat, p. 221; he mentions A.H. 1217 = A.D. 1802 as the current year. If he also wrote the preface in that year, he must have been born in A.H. 1162 = A.D. 1748. The date of completion of the work, however, as expressed by the following chronogram at the end, is A.H. 1218 = A.D. 1803.

این تذکره از لطف قدیر قیوم
گردید به مخزن انتخاب موسوم
تاریخ تمامیش مرا شد در خواب
ختم صحف از هاتف غیبی معلوم

The words ختم صحف are equal to 1218.

The author says that, from the thirteenth or fourteenth year of his age, he had devoted himself to the study of poetry; but as he was ignorant of the idioms and phrases of the Persian language, he could not appreciate its beauty. His father's unfavourable circumstances compelled him to leave the paternal roof at an early age. After encountering a series of difficulties, he succeeded in introducing himself to Nawwâb 'Izzat-ud-Daulah Mirzâ Ḥasan Suhrâb Jang, son of Mirzâ Muḥammad Muḥsin the elder brother of Nawwâb Ṣafdar Jang. Suhrâb Jang recommended the author to Nawwâb Ḏulfaqâr-ud-Daulah Mirzâ Najaf Khân Bahâdur Ġâlib Jang Ḥusaynî (*d.* A.H. 1196 = A.D. 1782), through whose influence he was enrolled in the *risâlah* of Shâh 'Âlam. After the death of Ḏulfaqâr-ud-Daulah, which was followed by anarchy and a massacre of the inhabitants of Dihlî, the author began to associate closely with learned men from Khurâsân, 'Irâq and Fârs, and thus acquired a clear knowledge of the idioms and phrases of Persian. He then resolved upon collecting and making a clean copy of poems and verses of eminent Persian poets, which he had written on separate sheets. In this project, he says, he received encouragement from his master, Mirzâ Muḥammad Ḥasan Qatîl, *d.* A.H. 1233 = A.D. 1817 (see No. 434), who suggested his writing the work in the form of a *Taḏkirah*, arranging the names in alphabetical order.

The author quotes the following works as his sources—

1. تذکرهٔ ملا عوفي. 2. تذکرهٔ دولت شاه سمرقندی. 3. تذکرهٔ مجالس العشاق. 4. تذکرهٔ امیر علی شیر. 5. تذکرهٔ ملا عبد الرحمن جامي. 6. تذکرهٔ میرزا محمد علي صائب تبریزی. 7. تذکرهٔ سام میرزا. 8. تذکرهٔ نقایس المآثر میر علاء الدوله. 9. تاریخ شیخ عبد القادر بداوني. 10. طبقات اکبری. 11. مجمع النفایس. 12. تذکرهٔ محمد تقي اوحدی مسمی بکعبهٔ عرفان. 13. تاریخ ضیاء الدین برني فیروز شاهي.

14. تذكرۀ مير علاء الدوله. 15. تذكرۀ ملا نصير (read طاهر) نصر آبادی. 16. كتاب هفت اقليم. 17. تذكرۀ لذت النسا (probably a mistake for تذكرۀ النسا, also called جواهر العجائب by Fakhrî; see Rieu i, p. 366, and Sprenger, Oude Catalogue, p. 9). 18. تذكرۀ شير خان افغان. 19. بياض ميرزا معز. 20. بياض محمد دارا شكوه. 21. فطرت موسوی خان موسوم به گلزار فطرت. 22. تذكرة المعاصرين شيخ محمد علي حزين. بياض محمد اكبر ابن اورنگ زيب. 23. تذكرۀ علي قلي خان.

The entire work contains 3148 notices, a complete list of which is given in Ethé, Bodl. Lib. Catalogue, No 395.

The present (first) volume ends with the account of صفي الدين تبریزی.

No. 714.

foll. 292 (pp. 446–1030); lines and size same as above.

Continuation of the preceding copy. It begins with مولانا صدر الدين الخجندی and ends with يوسف بيگ بخارائي.

Both volumes are written by one scribe, in ordinary Nasta'lîq.

Dated, Monday, 11th Shawwâl, A.H. 1224, i.e. five years after composition. The colophon runs thus:—

تذكرۀ مخزن الغرائب من تاليف مجمع كمالات صوری و معنوی و منبع علوم دينی و دنيوی شيخ احمد علی خان سنديلوی دام افضاله بروز دوشنبه تاريخ يازدهم شهر شوال سنه ۱۲۲۴ هجري بخط احقر العباد بندة ايسری پرشاد قوم كايتهه صورت اتمام يافت *

No. 715.

foll. 102; lines 15; size 9¾ × 6; 6½ × 3½.

سفينۀ هندي

SAFÎNAH-I-HINDÎ.

Biographical notices of Persian poets who flourished in India during the author's time, commencing from the accession of Shâh 'Âlam (A.H. 1173 = A.D. 1759) to A.H. 1219 = A.D. 1804, the year in which the work was completed.

Author: Bhagwân Dâs Hindî بهگوان داس هندی.

Beginning :—

حمد و سپاس آفریدگاری را رواست که سخن سنجان اسرار قدرت عالم را از پردهٔ غیب بشهرستان وجود جلوه‌گر ساخته ●

From an autobiography which Bhagwân Dâs gives on fol. 93b, we learn that he was the son of Dalpat Dâs bin Harbans Râi of the Kâyath caste. His ancestors originally belonged to Kâlpî. His father came to Lucknow during the Niẓâmat of Burhân-ul-Mulk (*d.* A.H. 1152 = A.D 1739), and continued to hold high offices in the court until the time of Nawwâb Âṣaf ud-Daulah (*d.* A.H. 1212 = A.D. 1799) The author was born in the house of his maternal grandfather, Lâlah Râm Ġulâm Qânûngû, in A H. 1164 = A.D. 1750, for which he gives the chronogram صبی جوان بخت . He received his early education from Maulavî Sayyid Yûsuf Sahâranpûrî, and subsequently applied his mind to history and poetry. He at first adopted the *takhallus* Bismil, and received his training in poetry from Mirzâ Muḥammad Fâkhir-i-Makîn (*d.* A.H. 1221 = A.D. 1806). He composed three Maṡnawîs; viz., (1) Silsilat-ul-Maḥabbat (سلسلة المحبت) in imitation of Jâmî's Silsilat-uḏ-Ḏahab; (2) Maẓhar-ul-Anwâr (مظهر الانوار) in the style of Niẓâmî's Makhzan-ul-Asrâr: and (3) Mihr-i-Ḍiyâ (مهر ضیا) in the style of Jamî's Yûsuf Zalîkhâ. He also wrote two Diwâns. شوقیه and ذوقیه, consisting of Qaṣîdahs, Tarji bands and miscellaneous verses. Subsequently, he composed a Persian anthology, entitled تذکرهٔ حدیقهٔ هندی containing accounts of ancient and modern poets who flourished in India from the beginning of Islâm [in India] to A.H. 1200 = A.D 1785. At the request of Sayyid Khairât 'Alî, the author also wrote a treatise, entitled سوانح النبوة, giving an account of the Prophet and the twelve Imâms. In his youth, he held the post of Mîr Baḥr; and subsequently, in the time of Âṣaf-ud-Daulah, became a Dîwàn of راجه ندهي سنگه بهادر. After the Râjah's death, he entered the service of راجه بگر چند بهادر and then that of مهاراجه تکیت رای نراندر بهادر صلابت جنگ.

The names of the poets are arranged in alphabetical order, beginning with آفتاب and ending with محمد اشرف یکتا. The date of composition, A.H. 1219 = A D. 1804, is expressed by the chronogram باغچهٔ بهار given in the conclusion.

Written in ordinary Indian Ta'lîq, within coloured borders.

Dated, 7 Jumâdâ II, A.H. 1220.

Scribe: مکهن لال.

No. 716.

pp. 1058 (foll. 529); lines 15; size $10\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4$.

نشتر عشق
NISHTÂR-I 'ISHQ.

"The Lancet of Love."

An extensive biographical dictionary of ancient and modern poets, with copious extracts from their works.

Author: Ḥusayn Qulî Khân 'Aẓîmâbâdî ibn Âqâ 'Alî (Sprenger, Oude Catalogue, p. 644, has Qulî) Khân Shâhjahânâbâdî: حسین قلي خان عظیم آبادی ابن آقا علی خان شاهجهان آبادی.

Beginning:—

جمیع محامد مر محمودی را که نسخهٔ جامع موجودات را بقلم قدرت و امداد ارادت بر صفحهٔ ایجاد تحریر فرمود الخ ٭

The author, a native of Patna, was the son of Âqâ 'Alî Khân of Shâhjahânâbâd, and adopted the poetical *nom de plume* 'Ishq. We learn from the preface that he performed several journeys to Akbarâbâd and Shâhjahânâbâd, and in the course of them enjoyed the society of a great many learned men and scholars. From them he collected a vast number of verses and poems, which he preserved carefully. In A.H. 1223 = A.D. 1808, he happened to meet Mîr Muḥammad Ja'far Masîḥ of Barailî, the *Taḥṣîldâr* of Parganah Atraulî اترولي, who showed him a copy of Wâlih's Tadkirat-ush Shu'arâ (see No. 693). As this work, says the author, did not contain interesting selections, he resolved upon writing the present work. He spent eight years in collecting materials from a large number of historical and poetical works. He gives a long list of them in the preface, and observes that his selections consist chiefly of Ġazals and Rubâ'îs. He commenced the work in A.H. 1224 = A.D. 1809, and finished it on Thursday, 13 Rajab, A.H. 1233, for which he gives several chronograms, p. 46. Towards the end of the preface, the author says that Qâḍî Sa'îd-ud Dîn Muḥammad Khân Bahâdur, with the poetical *nom de plume* Sa'îd, son of Najm-ud-Dîn 'Alî Khân Ṣâqib, *Qâḍi-ul-Quḍât* of Calcutta, received a copy of the work from the author, and wrote a *Khuṭbah* in its praise. It is found here (pp. 49–52).

The work, complete in two volumes, contains 1470 notices, arranged in alphabetical order. The present MS., comprising the

Beginning :—

اللهم مالک الملک تؤتي الملک من تشاء .... انک الملک المحمود الممدوح و السلطان الخ •

In the preface, the translator calls himself Yûsuf bin Aḥmad bin Muḥammad bin ʿUsmân يوسف بن احمد بن محمد بن عثمان ; but in the concluding passage (fol. 467b), he adds the following names to his pedigree: ابن علی بن احمد الشجاع السجزي . He calls the work منظر الانسان ترجمة وفيات الاعيان لابن خلکان , and states that he made the version by order of Nâṣir-ud-Dunyâ wa d-Dîn Abu'l Fatḥ ul-Maḥmûd Shâh bin Muḥammad Shâh bin Aḥmad Shâh bin Muḥammad Shâh bin Muẓaffar Shâh (i e. Maḥmûd Shâh I of Gujarât, better known as Maḥmûd Bigarah, who reigned A.H. 863–917 = A.D. 1458–1511).

In the concluding lines, he says that he commenced the work on 17 Rabîʿ I, A.H. 893 = A.D. 1487, presented it (for the first time) to his royal patron, 27 Shawwâl, A.H. 894 = A.D. 1488, and finished it (finally), Thursday, 24 Ramaḍân, A.H. 895 = A.D. 1489.

The biographical notices arranged (like the original) in alphabetical order, begin with ابو عمران ابراهيم and end with ابو الفضل يونس بن محمد بن منعة بن مالک بن محمد بن سعد بن سعيد الملقب به رضی الدين .

The translation is generally in an abridged form. The Arabic verses, so copiously found in the original, are either quoted here without translation or altogether omitted.

Two copies of the work are mentioned in Rieu, i, p. 324.

Another Persian translation of Ibn-i-Khallikân's work, by Kabîr bin Uways bin Muḥammad ul-Laṭîfî, is noticed in Ethé, Bodl. Lib. Catalogue, No. 361. It was written for Sulṭân Salîm (A.H. 918–926 = A.D. 1512–1519); and Ḥâj. Khal. vol. vi, p. 455, is of opinion that its author is identical with Aẓhar ud-Dîn Ardabîlî, who died in Cairo, A.H. 930 = A.D. 1523.

The present copy is written in good Nastaʿlîq, within gold and coloured ruled borders, with an illuminated head-piece. Names of persons forming the subjects of notices are written in red in the margins. Marks of collation are found in some places.

Dated, Tuesday, 14 Ṣafar, A.H. 1018.

No. 720.

foll. 473; lines 24; size 12¼ × 9; 9 × 6.

مجالس المومنين

MAJÂLIS UL-MU'MINÎN.

Biographical notices of eminent persons, such as Imâms, Aṣḥâb, learned men, commentators, traditionists, Sayyids, Qârîs, grammarians, philosophers, kings, Amîrs, Wazîrs and poets professing the Shî'ah faith, from the earliest times down to the rise of the Ṣafawî dynasty of Persia.

Author: Sayyid Nûr Ullah bin Sayyid Sharîf ul-Ḥusaynî ul-Mar'ashî ush-Shûshtarî سيد نور الله بن سيد شريف الحسيني المرعشي الشوستري.

Beginning:—

نفحات دلکشای حمد و رشحات جانفزای ثنا که از جهت شمال عتقاد الخ •

The author, better known as Qâḍî Nûr Ullah, traces his descent from Imâm Ḥusayn. He belonged to the distinguished Mar'ashî Sayyid family of Shushtar. He came to Lahore, and was appointed Qâḍî of that place by Akbar, in succession to Shaykh Mu'în who died in A.H. 995 = A.D. 1586. He commenced this work in Lahore A.H. 993 = A.D. 1585, and completed it in A.H. 1010 = A.D. 1601. Badâ'ûnî, who speaks of Nûr Ullah highly, says that the Qâḍi wrote a very learned opinion on the 'worthless' Tafsîr of Fayḍî. In his present work the author expresses hatred of the Sunnîs, and makes vehement attacks upon them. In the conclusion he fervently requests Shî'ah readers to conceal the work from their adversaries (i.e., the Sunnîs); lest, says the author, having obtained information of the sacred places of the Shî'ahs, they should destroy or otherwise injure them. The Majâlis stirred up the feelings of the Sunnîs, and at their instigation the author was flogged to death by order of Jahângîr. According to the author of the Kashf-ul-Ḥujub, this took place in A.H. 1019 = A.D. 1610. Other works written by the Qâḍi are: احقاق الحق - مصايب النواصب - عشرة كامله - كشف العوار, etc.

For particulars of the author's life, see Muntakhab ut-Tawârîkh, vol. iii, p. 137; Kashf ul-Ḥujub (Bibl. Indica Series), p. 487; Rauḍât ul-Jannât; History of Shûshtar (Bibl. Indica Series), p. 36. See also Goldziher, Beiträge zur Literaturgeschichte der Shî'a und-

der Sunnitischen Polemik, Wien, 1874; O. Loth, Zeitschrift der D.M.G., vol. xxix, p. 676; Rieu, i, p. 337; Ethé, Bodl. Lib. Catalogue, Nos. 367–370; Ethé, India Office Lib. Catalogue, No. 704; W. Pertsch, Berlin Catalogue, p. 564.

The Majâlis ul-Mu'minîn has been printed in Tehran, A.H. 1268.

The work is divided into an introduction (مقدمه) and twelve sections, called *Majlis*, as follows:—

Introduction, meaning of the term Shî'ah, fol. 2[b].

Majlis I. Account of the places connected with the Shî'ahs and the Imâms, fol. 8[b].

Majlis II. On some Shî'ah tribes or families, fol. 41[a].

Majlis III. On the Prophet's companions (Aṣḥâb) who professed the Shî'ah faith, fol. 52[a].

Majlis IV. On the Tâbi'în, or immediate followers of the Aṣḥâb, fol. 93[a].

Majlis V. On the learned men of the second generation after Aṣḥâb, viz. theologians, commentators on the Qurân, traditionists, Sharîfs; jurists, lectors of the Qurân, grammarians and lexicographers, fol. 111[b].

Majlis VI. On the Ṣûfîs, fol. 207[a].

Majlis VII. On the philosophers, 279[b]. On fol. 300[a] the account of شمس الدين محمد الجعفري ends with the words ديگر رسالهٔ در علم و عمل, after which the words كه معتبر و مشهور است have been added in a later hand. This is followed by a blank space, and a note in the margin says, "it was so in the original" نسخهٔ اصل چنين بود.

Majlis VIII. (Consisting of one *Muqaddimah*) on the famous Shî'ah kings, and sixteen *Junds*, comprising as many Shî'ah dynasties, fol. 302[a].

Majlis IX. On the famous Shî'ah Amîrs, generals, etc., fol. 360[b].

Majlis X. On the great Shî'ah Wazîrs and secretaries, fol. 372[b].

Majlis XI. On the Arab poets, fol. 395[b].

Majlis XII. On the Persian poets, fol. 430[a].

Written in fair Nasta'lîq, with the headings in red. Most of the folios are loose; but, fortunately, none seem missing. Fol. 472 is pasted over with patches in several places.

Dated, Rabî' II, A.H. 1045. On the top of the title-page is found a seal of محمد علي خان, dated A.H. 1211. On the same page are found the seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna.

No. 721.

foll. 606; lines 24; size 12 × 7; 7½ × 4.

THE SAME.

Another copy of Qâḍî Nûr Ullah Shûshtarî's Majâlis ul-Mu'minîn, beginning as above.

Contents:—

Introduction, fol 2ᵇ; *Majlis* I, fol. 11ᵇ; II, fol. 60ᵃ; III, fol. 77ᵃ; IV, fol. 139ᵃ; V, fol. 166ᵇ; VI, fol. 304ᵃ; VII, fol. 390ᵇ; VIII, fol 417ᵃ; IX, fol. 486ᵃ; X, fol. 499ᵃ; XI, fol. 534ᵃ; XII, fol. 570ᵇ.

A full index of the contents is given at the beginning of the copy in a later hand.

This copy closely agrees in arrangement and other respects with the preceding copy. The blank space found on fol. 300ᵃ of the preceding copy is also found here, fol. 414ᵇ, at the end of the notice on شمس الدين محمد الجعفري after the words دیگر رساله در علم رمل. The date of transcription, given at the end of this copy, is also 'Rabî' II, A.H. 1045, although the general appearance of the MS. would suggest that it was written in the 18th century. The above facts go to show that this copy was transcribed from the preceding MS.

Written in small Naskh, within gold and coloured borders with an illuminated head-piece. The headings are written in red throughout. Marginal notes and emendations are not unfrequent. The MS. is water-stained and some of the folios are loose.

No. 722.

foll. 258; lines 35; size 16¾ × 9½; 13 × 9.

مآثر رحیمی

MA'ÂṢIR-I-RAḤÎMÎ.

A defective copy of the *Khâtimah* of the rare work Ma'âṣir-i-Raḥîmî.

Author: 'Abd-ul-Bâqî Nahâwandî عبد الباقی نهاوندی.

The first eleven lines of the preface are wanting. The twelfth line runs thus:—

. ... . . درین کشادی بازار سخن از صورت ...... ایمن خواهد ماند
و سخن سنجان نکته شناس که صیرفي جواهر .

The author gives an account of himself and his ancestors at the end; foll. 245a–257b. From this account we learn that he was born in Jûlak, one of the dependencies of Nahâwand in Hamadân. The date of his birth, expressed by the chronogram باو مانند اسم خود باقي, fol. 245b, is A.H. 978 = A.D. 1570. For full particulars of his family and connexions, he repeatedly refers to Amîr Taqî-ud-Dîn's *Taḏkirah*, entitled Ma'âṣir-ul-Khiḍrîyah, which was dedicated to, and named after his brother, Âqâ Khiḍr, and to Amîr Abu'l Baqâ's *Taḏkirah*, dedicated to Shâh 'Abbâs. The author then proceeds to say that on account of some disturbances which occurred during the reign of Shâh Ismâ'îl, his family left Jûlak, and settled in Nahâwand, where his ancestors received rent-free tenure from the Shâh. His father, Khwâjah Âqâ Bâbâ, with the poetical *nom de plume* مدركى was made a Wazîr and Nâẓir of Hamadân by Shâh 'Abbâs, and his two brothers, viz., Âqâ Khiḍr, who was also a Wazîr, and Muḥammad Riḍâ, also enjoyed the warm favour of that Emperor. while the author himself was made the revenue officer of Kâshân, Ray, Qazwîn and Qumm. It so happened that the author's spiritual guide, Amîr Mugîṣ-ud-Dîn 'Alî Maḥwî Asadâbâdî Hamadânî, who was *Muṣâḥib* to the celebrated 'Abd-ur-Raḥîm Khân-i-Khânân, returned to Kâshân in A.H. 1006 = A.D. 1597. and informed the author of the munificience and learning of the Khân-i-Khânân. This led presently to the author's deciding, upon incurring the displeasure of the King, to leave his native country, where by this time he had become Wazîr in place of his brother, Âqâ Khiḍr, who had been killed. In Ḏulqa'd, A.H. 1023 = A.D. 1614, he arrived at Burhânpûr in Khândîsh, and was received with respectful welcome by the Khân-i-Khânân, who ordered him to write the present work. He was made *Amîn* of the Deccan and Berâr, in which capacity he continued to discharge his duties, to the highest satisfaction of his patron, till Safar, A.H. 1029 = A.D. 1619. A contemporary note in the margin says that, after serving the Khân-i-Khânân for a long time, the author, after his patron's fall, went to Mahâbat Khân, and on his recommendation obtained the favour of Prince Parwîz (the second son of Jahângîr), who made him the *Dîwân* of Bihâr and Patna.

According to the Târîkh-i, Muḥammadî 'Abd-ul Bâqî died in A.H. 1042 = A.D. 1632.

The Ma'âṣir-i Raḥîmî, completed in A.H. 1025 = A.D. 1616, is

divided into an Introduction, four Books and a *Khâtimah*. See Elliot, History of India, vol. vi, pp. 237–243. A complete copy of the work, bearing the author's corrections, is in the possession of the Asiatic Society of Bengal. Another is noticed in Browne's Camb Univ. Lib. Catalogue, p. 167. The work is being edited for the Bibl. Indica Series by Shams-ul 'Ulamâ Maulavî Hidâyat Husayn.

The present copy, comprising the *Khâtimah*, contains notices of contemporary philosophers, physicians, learned men and calligraphers, military officers under the command of the Khân-i Khânân and poets who addressed laudatory poems to him.

There are several gaps in the earlier part of the copy, and most of the folios are out of order, while patches of thick paper pasted over them here and there render the contents illegible in several places.

It begins with notices of the learned men and philosophers who enjoyed the Khân-i-Khânân's favour. The first name mentioned is Maulânâ Farîd-ud-Din Dihlawî, fol. 3ª, of whom the notice extends to fol. 4ᵇ. Nearly three-fourths of fol. 4ᵇ is left blank. The section treating of the physicians is not separated by any distinguishing mark. The lower part of folio 17ª, and the whole of fol. 17ᵇ and 18ª, are blank.

Foll. 18ᵇ–20ᵇ, containing an account of the poet شکیبی, belong to the section on poets.

Foll. 22ª blank.

Foll. 22ᵇ–23ᵇ, containing notices of the poets میر محمد شریف, ملا شوقی سر هندي and عبد الله بیک ترکستانی, belong also to the section on poets.

Fol. 24ª begins abruptly with the third *Qism* of the Khâtimah on the military officers under the command of the Khân-i-Khânân beginning with نواب خواجه بیک مرزا صفوي and ending with مادهو - زین العابدین and حیدر, the painters of Akbar's Court.

Fol. 49ª, which opens with extracts from the poems of شکیبي is a continuation of fol. 20ᵇ.

The remaining portion of the work comprises biographies of poets, with copious extracts from their works, and ends with an account of the author and his family.

The last folio, containing notices of حافظ اسماعیل - نصیرای اصفهاني and میر جعفر, belongs to the section on poets.

Spaces are left blank in many places.

Written in ordinary Nasta'lîq, within coloured ruled borders.

Not dated · apparently 17th century.

Marginal notes and emendations, some of which appear to be contemporary with the text, are found throughout the copy. There are several seals on the title-page, but all of them are illegible.

A note on the same page says that the MS. once belonged to the collection of books in the possession of Amân Ullah Khân Fîrûz Jang (*d.* A.H. 1046=A.D. 1636), son of the famous Mahâbat Khân Zamânah Beg, who held posts of high distinction under Akbar, Jahângir and Shâh Jahân. The same page also contains an *'Arḍ-dîdah*, dated 14th Sha'bân, A.H. 1069.

No. 723.

foll. 134; lines 17; size 9 × 5½; 7 × 3¾.

مآثر الكرام

MA'ÂṢIR-UL-KIRÂM.

The full title of the work, as given in the preface, fol 3ª, is تاریخ بلگرام (read مآثر الکرام) مآثر الکلام. It contains biographical notices of Indian Shaykhs and 'Ulamâ, and especially of those who lived in, or were connected with, the author's native place Bilgrâm and its neighbourhood.

Author: Gulâm 'Alî Âzâd. For his life, see No. 423.

Beginning:—

نسایم المحامد ساریة الی الحمی السرمدی الخ *

We learn from the preface that the author resolved to write an account of the eminent men of Bilgrâm, and therefore collected materials from old documents and reliable persons. His pilgrimage to Mecca in A.H. 1151=A.D. 1738, however, hindered the execution of his plan. On his return, having settled in the Deccan, he sent for the notes which he had left in Bilgrâm. He wrote a great biographical work, dividing it into two volumes, of which the present volume, consisting of two sections (*Faṣl*), is the first.

Faṣl I. Notices of saints and holy persons of Bilgrâm and its neighbourhood, in chronological order, fol. 3ᵇ.

Faṣl II. Lives of learned men of India, and more especially of Bilgrâm, fol. 77ª.

The author completed the work in A.H. 1166=A.D. 1753, and gives the chronogram خلاصه مسک at the end.

The author, who mentions himself on fol. 77ª, concludes the work with a short account of his pilgrimage to Mecca.

The second volume of the work, with the special title of Sarw-i-Âzâd, is noticed under No. 697.

The Ma'âşir-ul-Kirâm is mentioned in Rieu, iii, p. 970; Ethé, India Office Lib. Catalogue, No. 682. See also W. Pertsch, Berlin Catalogue, pp. 566–569, where a complete list of the biographies in the second *Faşl* of the work is given.

A list of the lives is given at the beginning.

Foll. 1–77ᵇ and from the lower half of 79ª to 118ª are written in a childish Indian Ta'lîq. The remaining portion is in ordinary, but learned, Nasta'lîq.

Dated, 20th Shawwâl. The year is rendered illegible by a piece of thick paper pasted over it. Apparently, the copy was written in the beginning of the 19th century.

No. 724.

foll. 300; lines 13; size 9 × 5¼; 5¾ × 2¾.

روايح المصطفى من ازهار المرتضى

RAWÂ'IḤ-UL-MUŞṬAFÂ MIN AZHÂR-UL-MURTAḌÂ.

An exhaustive work, in two volumes, containing notices and accounts of Imâms, 'Ulamâ, and Saints, ancient and modern.

Author: Sayyid Şadr-ud-Dîn Aḥmad bin Karîm-ud-Dîn Aḥmad ul-'Alawî ul-Mûsawî ul Ḥanafî ul-Qâdirî ul-Bûhârî ul-Bardawânî:

سيد صدر الدين احمد بن كريم الدين احمد العلوي الموسوي الحنفي القادري البوهاري البردواني.

Beginning:—

الحمد لله على السراء و الضراء و الشكر لله على اعطاء النعماء الخ

The author is chiefly to be remembered as the donor of the Bûhâr Library (Imperial Library, Calcutta), a collection of 960 Arabic and Persian MSS. and 1500 Arabic, Persian and Urdû books, printed or lithographed.

At the end of vol. ii, the author gives a detailed account of his life and family. He traces his descent from Imâm Mûsâ Kâẓim. Sayyid Ḥusâm-ud-Dîn, an ancestor of the author, married the

daughter of Nuṣrat Shâh. brother of Fîrûz Shâh, and settled in Atrah, two miles from Bûhâr. The conquest of Bengal by the Timurids scattered the family, some members settling in Dhûlsâr. The author's great-great-grandfather, Sayyid Muḥammad Ṣâdiq. settled in Bûhâr. He and his wife became the disciples of Sayyid Shâh Gulâm 'Alî Dastgîr of Shâh Bâzâr. Muḥammad Ṣâdiq had two sons, Sayyid Ṣadr-ud-Dîn and Sayyid Sirâj-ud-Dîn. Sayyid Ṣadr-ud-Dîn was studying at Murshidâbâd under the protection of a noble of that place, when he made acquaintance with Mîr Muḥammad Ja'far 'Alî Khân, then only a schoolboy. They lived together, and when the former was elevated to the *Masnad* of Murshidâbâd, Sayyid Ṣadr-ud-Dîn was appointed *Munshî*. He afterwards became *Mîr Munshî*, and later on the *Madâr-ul-Mahâm* of the Niẓâmat. After a time he returned to Bûhâr, and married Daulat-un-Nisâ, daughter of Qâḍî Ṭâlib Ullah of Jhîlû. Sîrâj-ud-Dîn, his brother, was married to Ḥâfiẓah Bibî, daughter of Sayyid Bahâdur Ḥusayn of Naldângâ in Huglî. When Lord Clive went to Murshidâbâd to settle the terms of the Niẓâmat, Sayyid Ṣadr-ud-Dîn was deputed to act on behalf of the Nâẓim. He enjoyed the favour of Shâh 'Âlam, who made him trustee of the Bâ'is Hazârî Parganah, the *waqf* estate of Sayyid Shâh Jalâl-ud-Dîn Tabrizî Ganjrawân Ganj Bakhsh (محالات اوقاف حضرت سید شاه جلال الدین تبریزی گنج روان گنج بخش), and granted him the *A'immah Sanad* of Parganah Ranhattî. Sayyid Ṣadr-ud-Dîn subsequently attracted the notice of Warren Hastings, whom he assisted in the settlement of Bengal. Bihâr and Orissa. He founded the Jalâliyah Madrasah. which attained a wide reputation under the principalship of the celebrated Maulanâ 'Abd-ul-'Ali Baḥr-ul-'Ulûm. The date of the building is A.H. 1189 = A.D. 1775. Sayyid Ṣadr-ud-Dîn attached the Jalâliyah Library, now designated the Bûhâr Library, to the Madrasah. and also a mosque, built in A.H. 1187 = A.D. 1773. Sayyid Ṣadr-ud-Dîn had a son, Sayyid Kafîl-ud-Dîn, the author's grandfather, and a daughter Bint-ul-Fâtimah by his second wife, Jugnâ Bîbî. daughter of Sayyid Wâḥid 'Alî of Murshidâbâd. By his first wife Daulat-un-Nisâ Bîbî. he had no children. He died. 14th Ramaḍân. A.H. 1211 = A.D. 1796. at the age of seventy-five. Sayyid Kafîl-ud-Dîn wasted his property. In his old age, then reduced to extreme poverty, he became a disciple of Shâh Nûr Muḥammad *Naichal-band*. He married Zubaydah Bîbî, daughter of Sayyid Muḥammad of Huglî, and died A.H. 1243 = A.D. 1827, leaving a son, Sayyid Karîm-ud-Dîn Aḥmad. Karîm-ud-Dîn married Khayr-un-Nisâ. daughter of Muḥammad Sâjid Ṣiddîqî, and died in A.H. 1274 = A.D. 1857, leaving three sons, Ṣadr-ud-Dîn Aḥmad,

the author, Sayyid Sirâj-ud-Dîn, Sayyid Ṣafî-ud-Dîn, and a daughter named Ma'ṣûmah.

The author was born, A.H. 1259 = A.D. 1843. He received his early education from Sayyid Îzad Bakhsh. He spent most of his time in studying, particularly historical works. In his autobiography he speaks of a series of family misfortunes and troubles, and of having suffered imprisonment. He obtained release only after spending more than forty thousand rupees. He regained his former position in society, and served Government and the public in various capacities.

He was a good oriental scholar; and we owe to him the works, Ḍarb-ul-Maṣâlib and an edition of the Târîkh-i Nasa'î. He is also reported to have written a reply to Shiblî Nu'mânî's al-Fârûq, which remains unpublished. He died in 1905, less than a year after his presentation of the Bûhâr Library to the Government of India.

According to the author's statement in the preface, he commenced the present work in Sha'bân, A.H. 1302 = A.D. 1884, and completed it, 23rd Dulḥijjah, A.H. 1303 = A.D. 1885. He enumerates more than one hundred works, on which, he says, he based his own. For further particulars of the author, see preface to the Bûhâr Lib. Catalogue, vol. i; the Calcutta Review, vol. iv, No. 3, September, 1922.

The work has been lithographed in Cawnpore, A.H. 1307.

No. 725.

foll. 331; lines and size, same as above.

VOLUME II.

Continuation of the preceding MS.

Beginning:—

در وقت مرض مادر تو الخ ‌.

Copies of some *Sanads* and certificates granted to the author and his ancestors, written in a different hand, are found at the end of the volume.

Both volumes are autograph copies by the author, and contain numerous emendations and corrections in his hand.

Written in hasty Indian Ta'lîq.

An index of the names of persons treated in the work is given at the beginning of the first volume.

Dated, Friday, 27th Ṣafar, A.H. 1304.

ROMANCES, TALES AND ANECDOTES.

No. 726.

foll. 209; lines 25; size $10\frac{1}{4} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

ترجمة الفرج بعد الشدة

TARJUMAT UL-FARAJ BA'D-USH-SHIDDAT.

A collection of anecdotes of deliverance or escape from distress and danger, translated from the Arabic work الفرج بعد الشدة و الضيقة.

Translator: Ḥusayn bin As'ad bin Ḥusayn ul-Muayyadî ud-Dihistânî حسين بن اسعد بن حسين المويدي الدهستاني.

Beginning:—

حمد و ثنا قيومی را که بحر عقول ذریات آدم از ادراک کنوزات بیچون او الخ .

In the beginning of almost all the copies of this translation, the Arabic original is wrongly ascribed to Abul Ḥasan 'Alî bin Muḥammad ul-Madâ'inî ابو الحسن علي بن محمد المدايني of Baṣrah, who wrote several works dealing with the history of the early Arabs and Islamism, and died in Bağdâd. A.H. 224 or 225 = A.D. 839 or 840. It has been shown by Drs. Rieu, Ethé and others that the real author was Abu 'Alî ul-Muḥassin bin Abil Qâsim 'Alî, better known as Qâḍî ut-Tanûkhî ابو علي المحسن بن ابی القاسم علی المشتهر به قاضي التنوخي, who died in Baṣrah, A.H. 384 = A.D. 994. In the body of the translation, Qâḍî Tanûkhî is repeatedly mentioned as the real author of the Arabic original, and in the third *Hikâyat* of *Bâb* xi, fol. 154ª, he is distinctly said to be the author:

مولف کتاب گوید پدر من قاضي ابو القاسم التنوخي حکایت کرد که قضای کرخ بغداد مدتها بمن مفوض بود .

(The author of the book says:—"My father, Qâḍî Abul Qâsim ut-Tanûkhî, relates," etc.)

The present translation was made by the order of the Wazir 'Izz-ud-Dîn Ṭâhir bin Zingi ul-Faryumadi عز الدين طاهر بن زنگي الفر

بوصدي, probably about the middle or in the latter half of the sixth century of the Hijrah, at any rate, as Dr. Ethé, Ind. Office Lib. Cat., No. 733, says, before 'Aufi, who quotes the work in his جامع الحكايات (see the following No.).

The work is divided into thirteen *Bâbs*, each of which contains a number of stories. The second folio of our copy is followed by a large lacuna; and a great portion of the preface, together with almost the entire first *Bâb*, is wanting.

For further particulars of this well-known work, see Rieu, ii, p. 752; W. Pertsch, Berlin Cat., p. 982; J Aumer, p. 56; Ethé, Ind. Office Lib. Cat., Nos. 733–738; Cat. des. MSS. et Xylographes, p. 408; G. Flügel, iii, p. 451, etc. Some of the stories are printed in the appendix of Chodzko's Persian Grammar, new ed., Paris, 1883.

Written in ordinary Naskh.

Not dated; 19th century.

The original folios are mounted on new margins.

No. 727.

foll. 466; lines 31; size 12 × 8½; 9½ × 6¾.

جامع الحكايات

JÂMI'-UL-ḤIKÂYÂT.

An old and complete copy of the famous work Jâmi'-ul-Ḥikâyât, containing a vast collection of stories and detached narratives with miscellaneous notices, based on historical works or oral information.

Author: Nûr-ud-Dîn Muḥammad 'Awfî نور الدين محمد عوفي.

Beginning:—

حمد بيحد مبدعي را كه از بدايت صباح وجود تا نهايت رواح عدم
هرچه هست در حد پادشاهي اوست الخ •

The full title of the work, as given on fol. 3ª, in agreement with Ḥâj. Khal., vol. ii, p. 510, and many others, is جامع الحكايات و لوامع الروايات. Dr. Ethé, Ind. Office Lib. Cat., No. 600, however, entitles it جوامع الحكايات و لوامع الروايات, apparently for the reason that جوامع, and not جامع, rhymes with لوامع.

Nûr-ud-Dîn Muḥammad 'Awfî is the author of the well-known earliest Persian *Tadkirah* لباب الالباب (described by Bland, J.R.A.S., vol. ix, pp. 112–126), which he dedicated to Sulṭân Nâṣir-ud-Dîn

Qubâchah's Wazîr 'Ayn-ul-Mulk Ḥusayn ul-Ash'arî. 'Awfî lived in Dihlî during the time of Sulṭân Shams-ud-Dîn Îltamish (A.H. 607–633 = A.D. 1211–1236). He commenced this work at the desire of his former royal patron, Sulṭân Nâṣir-ud-Dîn, after whose fall he attached himself to the Court of Sulṭân 'Iltamish, and completed it for the latter's Wazîr, Qiwâm-ud-Dîn Muḥammad bin Abû Sa'îd ul-Junaydî.

For further particulars of the work and the author, see Ḥabîb us-Siyar, vol. ii, juz 4, p. 163; Târîkh-i Firishtah, vol. i, p. 117; Sprenger, Oude Catalogue, pp. 1–6; Ethé, Bodl. Lib. Cat., Nos. 324–331; Ethé, Ind. Office Lib. Catalogue, Nos. 600–604; Rieu, ii, p. 749; G. Flügel, vol. i, p. 410; Elliot, Hist. of India, vol. ii, pp. 155–203; Mélanges Asiatiques, vol. iii, p. 728; Ouseley's Travels, vol. ii, p. 363. The contents of the work have been described in Rieu, *loc. cit.*

The work is divided into four *Qisms*, each subdivided into twenty-five *Bâbs*.

An old copy. Written in learned Naskh. The letter *Dâl* is always dotted.

Not dated; 15th century.

No. 728.

foll. 298; lines 15; size 8 × 5½; 5¼ × 3.

طوطي نامه

ṬÛṬÎ NÂMAH.

The popular 'Tales of a Parrot.'

Author: Ḍiyâ-ud-Dîn Nakhshabî ضياء الدين نخشبي.

Beginning:—

مناجات بحضرت رازق النعاب في غشه كه رازق وحوش الخ

The author, a native of Nakhshab, led a pious life in Badâ'ûn, and died, according to the Akhbâr-ul Akhyâr, p. 119, A.H. 751 = A.D. 1350. Other works left by him are: كليات و- عشرهٔ مبشره - سلک سلوک - جزئيات - لذت النسا - گلريز. See Elliot, History of India, vol. vi, p. 485, and Rieu, ii, p. 740.

The work, containing fifty-two stories, was composed in A.H. 730 = A.D. 1330.

Comp. Rieu, ii, p. 753; W. Pertsch, Berlin Catalogue, p. 985; Zeitschrift der D.M.G., vol. xxi, p. 505; J. Aumer, pp. 53 and 54; Ethé, Bodl. Lib. Cat., Nos. 444-448; Ethé, Ind Office Lib. Catalogue, Nos. 743-754, etc., etc. It has been translated into English by M. Gerrans, London, 1792. A Turkish imitation of the work has been translated into German by George Rosen, Leipzig, 1858. For an abridged version of the Ṭûṭî Nâmah by Qâdirî, see Ethé, India Office Lib. Catalogue, No. 752.

The work has been repeatedly lithographed in India.

Written in ordinary Naskh, with occasional marginal notes.

Dated, A.H. 1057.

No. 729.

foll. 126; lines 19; size 8¾ × 5¾; 7 × 4¼.

THE SAME.

Another copy of Nakhshabî's Ṭûṭî Nâmah.

Written in fair Nasta'lîq, with the headings in red.

Dated, 7 Sha'bân, A.H. 1150.

No. 730.

foll. 197; lines 23; size 9½ × 5½; 6½ × 3¾.

نسیم الربیع

NASÎM-UR-RABÎ'.

A vast collection of sayings and anecdotes of prophets, kings, nobles and saints, illustrating religious, moral, intellectual or divine qualities and the opposite vices, translated from the famous work, Rabî-ul-Abrâr, of Abul Qâsim Maḥmûd bin 'Umar uz-Zamakhsharî (*d.* A.H. 538 = A.D. 1143).

The translator does not reveal his name. The Arabic original is mentioned in Ḥâj. Khal., vol. iii, p. 344, and in a note written in a later hand on the margin of p. 345 of the Library copy of the said work, a Persian translation of the work is ascribed to Mullâ Qiwâm-ud-Dîn ملا قوام الدین, who, it is said there, made it during the reign of Âbu'l Fawâris Shâh Shujâ'.

Beginning :—

حمد بیمعدود مبدعی را تقدست اسماؤه که بتاثیر صبح اقبال از مطلع آمال بی حکم مطاع او طالع نگردد ❊

In the preface, the translator, after highly eulogising the reigning King Jalâl-ud-Dîn Abil Fawâris Shâh Shujâ', dedicates the work to his Wazîr, Amîr Salġar Shâh. Shâh Shujâ', the second King of the Mazaffarî dynasty, reigned from A.H. 759–786 = A.D. 1357–1384. The celebrated Ḥâfiẓ of Shîrâz lived in his Court.

According to Rieu, Supplement, Arabic Catalogue, p. 714, the Arabic original is divided into ninety-eight chapters; but the present translation contains only eighty-two.

A copy of the work, transcribed from the present MS., is noticed in the Bûhâr Library Catalogue, vol. i, p. 332.

Written in fair Naskh.

Dated, 27 Rajab, A.H. 993.

Several seals of the nobles of Shâh Jahân's Court, and one of محمد جار الله خان رضوی, dated A.H. 1163, are found on the title-page.

No. 731.

foll. 370, lines 15–19; size 10 × 6¾; 7 × 4.

انوار سهیلی

ANWÂR-I SUHAYLÎ.

The well-known Persian translation of Kalîlah and Dimnah.

Translator: Ḥusayn bin 'Alî ul-Wâ'iẓ Kâshifî حسین بن علی الواعظ کاشفی (see No. 498).

The copy is slightly defective at the beginning, and opens abruptly thus:—

این کلام شعادت فرجام آنست که ای دعوات کنندگان عالمیان الخ, corresponding with the first line, page 4, of J. Ouseley's edition, 1851.

It would appear from the preface that the work is a modernized version of Nasr Ullah bin Muḥammad bin Ḥamîd's older Persian translation of Al-Muqaffâ's Arabic text, which was made at the request of Niẓâm-ud-Dîn Amîr Shaykh Aḥmad ul-Suhaylî (d. A.H. 907 = A.D. 1501), who was a disciple of Shaykh Âdarî and a favourite of Abu'l Ġâzî Sulṭân Ḥusayn. The author omitted the first two chapters, and reduced the number to fourteen.

For further particulars of the author and the work, see Rieu, ii, p. 756; Ethé, Bodl. Lib. Cat., Nos. 431–437; Ethé, Ind. Office Lib. Cat., Nos. 757–766; Cat. des MSS. et Xylographes, p. 409; Ḥâj Khal., vol. v, p. 239; Zenker, i, pp. 83 and 84. The work has been edited, Calcutta, 1804, 1816, 1824, etc., Hertford (by Charles Stewart), 1805, (by J. W. Ousely), 1851; lithographed, A.H. 1270; and translated into English by E. B. Eastwick, Hertford, 1854, by A. N. Wollaston, London, 1878. Parts of the work have been printed (with a translation) in the Asiatic Journal, vol. v, in Langlé's Chrestomathy, and in Spiegel's Chrestomathia Persica, pp. 23–40, which last selections have been translated into German by H. Ethé (Morgenländische Studien, Leipzig, 1868, pp. 147–166). See also A. Rogers, Persian Anthology, London, 1889, pp. 35–47, where some miscellaneous verses have been published in an English translation.

Written in various hands.

Dated, A.H. 1218.

No. 732.

foll. 245; lines 15; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

لطائف الطوائف

LAṬÂ'IF-UṬ-ṬAWÂ'IF.

A collection of jests and witty sayings about the different classes of men.

Author: 'Alî bin Ḥusayn ul-Wâ'iẓ ul-Kâshifî علي بن حسين الواعظ الكاشفي المشتهر به صفي.

Beginning:—

بعد از اداى لطائف تحميدات الهي و وظائف صلوة حضرت رسالت پناهي عليه و آله صلوة الخ *

'Alî bin Ḥusayn, better known as Ṣafî, was the son of the author of the Anwâr-i Suhaylî (see No. 731). It would appear from the preface that, after the author's release from one year's imprisonment at Harât, he, in A.H. 939 = A.D. 1532, went to Ġarjistân, where he was favourably received by Sulṭân Shâh Muḥammad, for whom he wrote the present work.

It is divided into fourteen Bâbs, according to the persons, or classes of men, to which the stories relate, as enumerated in the preface, foll. 3b–4a:

1. Relating to the Prophet :

در بیان استحباب و ذکر بعضی از مطائبها که پیغمبر صلی الله علیه و سلم باصحابه فرمودند *

2. Relating to the Imâms :

در ذکر بعضی از نکات شریفه و حکایات لطیفهٔ ائمهٔ معصومین صلوات الله و سلامه علیهم اجمعین با خواص خویش الخ *

3. Relating to Kings :

در ذکر حکایات لطیفهٔ ملوک و حکام و ظرایف سلاطین انام الخ *

4. Relating to Amirs, royal favourites, Wazîrs and high officials :

در ذکر لطائف امرا و مقربان و ظرائف وزرا و ارباب دیوان *

5. Relating to men of letters, Munshis, courtiers and brave men :

در لطائف ادیبان و منشیان و ندیمان و سپاهیان و دلیران در مناظرهٔ پادشاهان *

6. Relating to Arabs of the desert, grammarians, orators, etc :

در لطائف اعراب و نکات فصحا و بلغا و ذکر بعضی از حکم و امثال ایشان *

7. Relating to Shaykhs, 'Ulamâ, Qâdîs, Jurors, etc :

در لطائف مشایخ و علما و قضاة و فقها و واعظین *

8. Relating to philosophers, ancient and modern, physicians, interpreters of dreams, astrologers :

در لطائف حکمای متقدمین و متأخرین و حکایات عجیبهٔ اطبا و معبرین و منجمین *

9. Relating to poets, etc :

در لطائف شعرا و بدیهه گفتن ایشان در محلها و ذکر بعضی از عجائب صنائع شعری و بدائع فکری ایشان *

10. Relating to male and female wags :

در لطائف ظریفان از مردان و زنان *

11. Relating to misers, gluttons and parasites :

در حکایات و لطائف بخیلان و پر خواران و طفلیان *

12. Relating to greedy men, thieves, beggars, blind and deaf men:

در لطائف طامعان و دزدان و گدایان و کوران و کران *

13. Relating to children and slaves:

در لطائف کودکان و غلامان و کنیزان زیرک *

14. Relating to simpletons, liars and impostors:

در لطائف و حکایات ابلهان و کذابان و مدعیان الخ *

Spaces for rubrics are left blank in several places.

The work is also known as لطائف الظرایف.

Written in ordinary Ta'lîq.

Not dated; 18th century.

The first and the last fifteen folios are supplied in a later hand.

A seal, dated A.H. 1237, and bearing the inscription نواب ناظر سید داراب علیخان بهادر is found on fol. 2ª.

No. 733.

foll. 194; lines 15; size 9 × 7¼; 7 × 4½.

THE SAME.

Another copy, beginning as above.

Written in ordinary Ta'lîq.

Dated, A.H. 1246.

Scribe: بهاري لعل.

No. 734.

foll. 175; lines 15; size 9½ × 5½; 6½ × 3½.

THE SAME.

Another copy. A few lines at the beginning are wanting, and the MS. opens abruptly thus:—

منم رسیده بدین ملک چون بهشت مخلد *

The last four lines are also wanting.

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 735.

foll. 306; lines 17; size 19 × 8; 9¼ × 5.

عيار دانش

'IYÂR-I DÂNISH.

A modernized version of Kalîlah and Dimnah.

Author: Abul Faḍl bin Mubârak ابو الفضل بن مبارک (see No. 552).

Beginning:—

سپاس ازل و ابد خداوندي را كه از كران تا كران الخ •

We learn from the preface that the author was ordered by Akbar to re-write in easy and simple style the version of Ḥusayn Wâ'iẓ Kâshifî. (See No. 731). He did so, restoring the two introductory chapters omitted by the latter. The date of completion of the work, given at the end, fol. 303ᵃ, is A.H. 996 = A.D. 1588. Comp. Rieu, ii, p. 756; W. Pertsch, Berlin Catalogue, p. 974; J. Aumer, p. 47; G. Flügel, iii, p. 286; Ethé, Bodl. Lib. Catalogue, Nos. 438–440; and Ind. Office Lib. Catalogue, Nos. 767–777.

Written in large Ta'lîq, with an illuminated head-piece, by order of هري بابلو (?) at Lucknow.

Dated, A.H. 1223 = A.D. 1808.

No. 736.

foll. 248; lines 15; size 9¼ × 6; 6½ × 3¾.

THE SAME.

Another copy of the preceding work.

The top of the folios towards the end of the copy are pasted over with thick patches.

Written in ordinary Ta'lîq.

Dated, 1319 Faṣlî.

No. 737.

foll. 193; lines 14; size 9 × 8; 6¾ × 5¾.

THE SAME.

Another copy, beginning as usual.

A damaged copy; written in Nîmshikastah.

Dated, A.H. 1225.

Scribe: انیوپ لال .

No. 738.

foll. 318; lines 23; size $9\frac{1}{2} \times 5\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

زینت المجالس
ZÎNAT-UL-MAJÂLIS.

A vast collection of historical anecdotes and stories, moral sayings, and other miscellaneous notices.

Author: Majd-ud-Dîn Muḥammad ul-Ḥasanî مجد الدین محمد الحسني .

Beginning:—

ثنای نامتناهي و حمد نا محصور
بران سزاست که شد هر دو کون ازو معمور

The author, who lived in Persia under Shâh 'Abbâs I, began the work in A.H. 1004 = A.D. 1596.

A very full description of its contents is given in Rieu, ii, p. 758.

Printed in Teheran, A.H. 1270.
Written in ordinary Nasta'lîq.
Dated A.H. 11 (*Sic*).
Scribe: کمال الدین .

No. 739.

foll. 256; lines 31; size $13\frac{3}{4} \times 8\frac{3}{4}$; $9\frac{1}{2} \times 5$.

زبدة الرموز
ZUBDAT-UR-RUMÛZ.

The popular romance of Ḥamzah, the uncle of the Prophet.
Author: Ḥâjî Qiṣṣah Khwân Hamadânî حاجي قصه خوان همداني .
Beginning:—

خلاصهٔ کلمات راویان اخبار و سخن پردازان عالیمقدار الخ ٭٭

We learn from the preface that, in A.H. 1022 = A.D. 1613, the author came from 'Irâq to Ḥaydarâbâd, and got access into the

court of Sulṭân Muḥammad Quṭub S͟hâh, i.e., 'Abd Ullah Quṭub S͟hâh of Golconda (A.H. 1020–1083 = A.D. 1611–1672). He had brought with him several copies of the romance of Ḥamzah, which he showed to his royal patron. The Sulṭân, says the author, ordered him to write the present version. As for his sources the author mentions the following :—

- خواجه عبد القادر مراغه - خواجه شعیب ترشیزي - مولانا ابو المعالي نیشابوري
رازي ابن رازي and نصر بازرگان ترمذي- جلال بلخي - مسعود مكي.

As for the origin of this romance, we are told in the beginning of the preface that, after the death of Ḥamzah, whenever the Prophet happened to pass by the gate of his uncle's house, the ladies residing in the vicinity used to lament the loss of the great hero by referring to his valour and gallant deeds. This, says the author, caused the Prophet to devote a portion of his time to them. The author then adds that, first of all, Mas'ûd Makkî, a man reputed for his eloquence, wrote a version of the romance. With a view to putting a check to the hostilities of the people against the Prophet, this Mas'ûd Makkî devised the plan of keeping them engaged in listening to the romance, a portion of which he narrated to them every day. A second account of the origin of the romance, given by the author, is that one of the 'Abbasid Caliphs suffered from delirium. The distinguished philosophers of his court prepared this romance for the Caliph, to whom they narrated it until he was cured. The author then proceeds to say that the romance was translated into Persian during the time of the Samanide Kings; that the Persian version is due to Abu'l Ma'âli Nîs͟hâpurî and Jalâl Balk͟hî, and that Sûlṭân Ḥusayn Mus͟htâqî wrote the story from its beginning down to the captivity of Îraj.

The present version is divided into numerous sections, unnumbered. Ḥamzah is always designated as صاحب قران . The MS. is defective towards the end. It begins with an account of the birth of Bûzarc͟hmihr, and breaks off in the middle of the account of Qâsim and Badî'-uz-Zaman's march against 'Ajam, with the following words :—

فضل بر بديع نكاه كرد و كفت چه كنم بديع كفت ....

Comp. Rieu, ii, p. 760; J. Aumer, p. 55; Ouseley Collèction, No. 430; Bibliotheca Sprenger, No. 1628; Ethé, Bodl. Lib. Catalogue, No. 473; Ethé, India Office Lib. Catalogue, Nos. 784–785; Bûhâr Lib. Catalogue, vol. i, Nos. 462–463; Garcin de Tassy, Histoire

de la littér. Hind., 2nd ed., vol. i, p. 236. A Turkish version of the romance is noticed in G. Flügel, ii., p. 29.

The Dâstân-i Amîr Ḥamzâh has been lithographed at the Nawal Kishore Press. An enlarged version has been printed in seven volumes, Teheran, A.H. 1274.

Written in fair Nasta'lîq with an illuminated, but faded, 'Unwân in the beginning.

Not dated; 18th century.

Several seals of the late kings of Oude are found on the title-page.

The MS. is water-stained.

No. 740.

foll. 288; lines 17; size 9½ × 6; 7 × 4.

احسن الحکایات

AḤSAN-UL-ḤIKÂYÂT.

A collection of thirty-one anecdotes.

Beginning:—

سپاس خداوند سخن آفرین را به سخن ادا نتوان نمود •

It would appear from the preface that the author, who does not reveal his name, was a courtier of Ẓafar Khân (i.e., Aḥsan Ullah Ẓafar Khân, Aḥsan, the governor of Kâbul and Kashmîr, an autograph copy of whose Kulliyât has been noticed under No. 329). It is said that in A.H. 1041 = A.D. 1632, when Ẓafar Khân took charge of the government of Kashmîr, he found there Ḥâfiẓ Muḥammad Riḍâ, an old man of ninety years of age, who during the fifty years of his life in India had travelled to distant parts of India, and had finally settled in Kashmîr. This Ḥâfiẓ, says the author, occasionally visited the governor, and pleased him by narrating interesting anecdotes and events, of most of which he had been an eye-witness. As these anecdotes were of true events, the author was requested by Ẓafar Khân to write them down in the form of the present book. The work is named after the author's patron. It is further stated that in A.H. 1053 = A.D. 1643 Ḥâfiẓ Muḥammad Riḍâ went on a pilgrimage to Mecca, and died in Madînah on his way back to home.

The anecdotes are for the most part connected with well-known Moslem rulers and kings.

Occasional marginal notes.

Written in ordinary Indian Ta'lîq.

Dated, Dulḥijjah, A.H. 1259.

No. 741.

foll. 245; lines 17; size 12 × 7¾; 9 × 4¾.

بهار دانش

BAHÂR-I DÂNISH.

The popular romance of Jahândâr Sulṭân and Bahrawar Bânû.

Author: Shaykh 'Inâyat Ullah شیخ عنایت الله.

Beginning:—

فاتحهٔ کتاب مستطاب آفرینش و پیرایهٔ صحیفهٔ دانش و بینش الخ

The author, who, according to Rieu, p. 765, died in 19 Jumâda, I, A.H. 1088 = A.D 1677, completed the work in A.H. 1061 = A.D 1651.

The work is preceded by a preface of the author's younger brother and pupil, Muḥammad Ṣâliḥ Kanbû, the well-known author of the 'Amal-i Ṣâliḥ (see No. 569).

For editions and translations, see Rieu ii, p. 765, and Ethé, Ind. Office Lib. Catalogue, No. 806.

Written in fair Indian Nasta'lîq, with an illuminated head-piece.

Not dated; 19th century.

No. 742.

foll. 389; lines 13-16; size 10 × 6½; 7 × 3½.

THE SAME.

A modern and slightly defective copy of the Bahâr-i Dânish, beginning as usual.

The last folio is missing.

Written in cursive Ta'lîq.

Not dated; 19th century.

No. 743.

foll. 111; lines 11; size 9¾ × 7¾; 8¼ × 6.

قصهٔ کامروپ

QIṢṢAH-I KÂMRÛP.

The story of Kâmrûp and Kâmlatâ.

Beginning:—

قصه برادران (پردازان read) غرایب آثار و داستان طرازان سوانح روزگار

In Rieu, ii, p. 763, and Ethé, India Office Lib. Catalogue, No 821, the work is ascribed to Mîr Muḥammad Kâẓim Ḥusaynî, wit the *takhalluṣ* Karîm, who was in the service of 'Abd Ullah Quṭu Shah (reigned A.H. 1035–1083 = A.D. 1626–1672), and whose poetic works are noticed by Rieu, ii, p. 683. At the end of the preser copy the work is ascribed to Nawwâb Himmat Khân, son of Khî Jahân Khân. In the beginning of his Maṣnawî, entitled Dastûr Himmat, which treats of the story of Kâmrûp and Kâmlatâ, Murâ says that his patron, Himmat Khân, wrote the story in prose, an that he versified it under the title Dastûr-i Himmat (see Rieu, p. 697

Mîr 'Isâ received the title of Himmat Khân from Aurangzîb, an died in A.H. 1092. See Ma'âṣir-ul Umarâ.

Comp. W. Pertsch, Berlin Catalogue, p. 995; Sprenger, Oud Catalogue, p. 456.

The work has been translated into English by W. Frankli London, 1793.

Written in careless Ta'lîq.

Dated, A.H. 1159.

Scribe: بركت الله.

No. 744.

foll. 10; lines 8; size 10¾ × 7; 7 × 3½.

قصهٔ سلمان فارسي

QIṢṢAH-I SALMÂN FÂRSÎ.

The story of Salmân Fârisî's conversion to Islâm, as narrate by Ibn-i Bâbûyah (d. A.H. 381 = A.D. 991).

Beginning:—

ابن بابویه علیه الرحمة بسند معتبر از حضرت موسی بن جعفر علیه سلام روایت نموده الخ

There is no preface to the work, nor is the name of the autho or the title of the work given in the text. The work is howev endorsed in a later hand as قصهٔ حضرت سلمان فارسي.

Written in beautiful Nasta'lîq.

Not dated; apparently 17th century.

The original folios are placed in new margins

No. 745.

foll. 156; lines 15; size 10 × 6½; 7¼ × 4.

ریاض الکمال

RIYÂḌ-UL KAMÂL.

A Persian romance, written in imitation of the story of Ḥamzah, mixed with numerous maxims and good counsel, illustrated by moral anecdotes, together with a geographical account of the world.

The first three pages are blank, and the MS. opens abruptly thus:—

افزای جوهر فرهنگ درة التاج سلطنت گوهر شبچراغ خلافت

The name of the author could not be ascertained, but it appears from the preface that he wrote this work for Muḥammad Shâh, surnamed Raushan Akhtar (A.H. 1131–1161 = A.D. 1719–1748). The author divided the work into seven *Qism*, each devoted to an *Iqlîm* in which the story of some great king is related. The title of the work gives the date of its composition, A H. 1133 = A.D. 1721.

In the conclusion the author says that this is the first *Jild* of the Riyâḍ-ul Kamâl, and that, if chance favours him, he will shortly write the second *Jild*.

The present MS., comprising the story of Khâwar Shâh and Khwurshîd Laqâ, the daughter of the emperor of China, ends with an account of Jâbalsâ and Jâbalqâ.

Written in beautiful Nasta'lîq, on gold-sprinkled paper, within gold-ruled borders. The first two pages are beautifully illuminated.

The original folios are mounted on new margins.

Not dated; 19th century.

Scribe: نظام الدین انصاری.

No. 746.

foll. 152; lines 11; size 9 × 6; 6 × 3.

بکاولی

BAKÂWALÎ.

The popular story of prince Tâj-ul Mulûk and Bakâwalî.

Author: 'Izzat Ullah Bangâlî عزت الله بنگالی.

Beginning, as in the Berlin copy:—

زینت دیباچهٔ سخن بنام سخن آفرینی که قفل گنجینهٔ دلها را الخ *

It would appear from the preface that the author translated this work from Hindûstânî. He commenced it before A.H. 1134 = A.D. 1722, at the request of his intimate friend, Naẓar Muḥammad (not Muḥammad, as given in Ethé, Ind. Office, No. 828), whose sudden death in Ḏulḥijjah in the same year gave the author a very severe shock, and interrupted the continuation of the work. Subsequently, he completed it at the request of some other friends.

Comp. W. Perstch, Berlin Catalogue, p. 996, where the name of the author appears as 'Inâyat Ullah. The beginning of the present copy agrees with the copy in the Berlin Library as well as with the one noticed by Ethé, Ind. Office Lib. Catalogue, No. 829. This Persian version has again been translated into Hindûstânî by Nihâl Chand, under the title of مذهب عشق (see 'Gooli Bukawulee,' Hindustani, by Nihal Chund, preface by J. Gilchrist, Calcutta, 1804, translated into French by Garcin de Tassy in the 'Revue d' Orient,' 1858). A Hindûstânî adaptation of the story, entitled گلزار نسیم, in verse, was composed by Pandit Dayâ Shankar in A.H. 1254 = A.D. 1838. See Sprenger, Catalogue, p. 629.

The present MS. is defective towards the end, and breaks off with the following words in the course of the story of Bahrâm's arrival in the island of Firdaus:—

ناگاه نگاهش برپشت آئینه افتاد .... *

Written in legible Indian Ta'lîq.
Not dated; 19th century.

No. 747.

foll. 44; lines 15; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

قصهٔ مهر جبین و نیر افروز

QIṢṢAH-I MIHR JABÎN WA NAYYAR AFRÛZ.

A Persian story on the love adventures of Mihr Jabîn and Nayyar Afrûz.

Neither the author's name, nor the title of the work, is found

anywhere. In the beginning the author designates himself لطیف نول; but in the subscription he is called کسیف نول .

Written in beautiful Nîm Shikastah on floral designed paper, with an illuminated head-piece.

Dated, Rabî' I. A.H. 1150.

No. 748.

foll. 808; lines 25; size 13 × 7¼; 10½ × 5.

نالهٔ عندلیب

NÂLAH-I 'ANDALÎB.

The romance of the Prince Mihr-i Jahângîr, the son of Falak Qadr and grandson of 'Arsh Âshiyân, the king of Rûm and Arabia, and his friend Mâh-i Munîr, the son of the Prince's Wazîr, transformed by a bogus Faqîr, one of them into a nightingale and the other into a rose. Hence the story is sometimes styled افسانهٔ گل و بلبل.

Author: Khwâjah Muḥammad Nâṣir Muḥammadî, poetically surnamed 'Andalîb: خواجه محمد ناصر محمدي المتخلص به عندليب.

Beginning:—

الحمد لله الرحيم الرحمن الذي خلق الانسان و علمه البيان الخ

The author, a great Ṣûfî of his age, was a lineal descendant of the celebrated Saint. Khwâjah Bahâ-ud-Dîn, the founder of the Naqshbandî order. See Majma'-un-Nafâ'is, vol. ii, fol. 324b; Gul-i-Ra'nâ, fol. 182b. The author left three sons, of whom the second, Khwâjah Mîr Dard, is the author of several works on Ṣûfism. Arzû, in his Majma'-un-Nafâ'is, claims to have enjoyed the author's favour for thirty years. The author's son, Khwâjah Mîr Dard, in the conclusion of his Sham'-i-Mahfil (see No. 1412), says that his father died in A.H. 1172 = A.D. 1759.

As for the origin of the work, the author says that he was pressed by some of his spiritual friends to explain to them the beauties and delicacies of Ṣûfism and theology, as well as the doctrines of ethics, moral principles, etc. The author therefore expounded these subjects in the form of the present interesting and impressive romance, illustrating it by quotations from the Qurân, the sayings of the Prophet and other great men. The way in which the composition was carried on was that, every night, the author

dictated in Persian a portion of the story, and this was written down verbatim by Khwâjah Mîr Dard: in his absence, the author's friend, Bîdar, performed the same duty. In the absence of both, the author took upon himself the task of writing. The date of composition, A.H. 1153 = A.D. 1740, is expressed by the chronogram عندليب گلشن ماست.

A full list of the contents is given in foll. 1–14.

Written in fair Ta'lîq.

Not dated; 19th century.

No. 749.

foll. 201; lines 25; size 12 × 8; 9½ × 5¼.

بوستان خيال

BÛSTÂN-I KHAYÂL.

The most popular and the longest Persian romance. It relates the adventures of a large number of fictitious personages belonging to the class of Jinns and Peris as well as to mankind.

Author: Muḥammad Taqî ul-Ja'farî ul-Ḥusaynî, poetically surnamed Khayâl محمد تقي الجعفري الحسيني المتخلص بخيال.

The author, a native of Aḥmadâbâd in Gujarât, was a pupil of the poet Ṣâbit. He came to Bengal in the time of 'Alî Wardî Khân, and died A.H. 1173 = A.D. 1760. He devoted more than fourteen years to the composition of the work. It comprises no less than fifteen volumes. He commenced the first volume in A.H. 1155 = A.D. 1742 at Shâh-Jahânabâd, and the last at Murshidâbâd, A.H. 1169 = A.D. 1755, and completed it in the month of Dulḥijjah of the same year. The author dedicates the work to his patron, Nawwâb Rashîd Khân Bahâdur, popularly known as Mirzâ Muḥammad 'Alî Rafî' Ullah, and his brothers, Nawwâb Muḥammad Isḥâq Khân and Nawwâb Mirzâ 'Alî Khân.

The whole work consists of three great *Bahâr*, divided into volumes, some of which are again subdivided into *Gulshan*, *Gulzâr*, *Shajr*, etc.

The first *Bahâr*, styled Mahdî Nâmah مهدي نامه, serves as a sort of *Muqaddimah* or introduction to the whole work, and consists of two volumes. It treats of the history of Sulṭân Abul Qâsim Muḥammad Mahdî and of other ancestors and predecessors of Sulṭân Mu'izz-ud-Dîn. The second *Bahâr*, styled Mu'izz Nâmah معز نامه or

Qâ'im Nâmah قایم نامه, relates the history of Mu'izz-ud-Dîn, designated Ṣâḥib Qirân-i Akbar, that is to say, Khalîf al Qâ'im bi Amrillâh. It is subdivided into a *Maqaddimah* and two *Gulshan*, each *Gulshan* consisting of two *Gulzâr*. The second *Bahâr* comprises volumes three to seven. The third *Bahâr*, styled Khwurshîd Nâmah, comprising volumes eight to fifteen, relates the adventures of Shâhzâdah Khwurshîd Tâj Bakhsh and Shâhzâdah Badr-i Munîr, respectively designated Ṣâḥib Qirân-i A'ẓam and Ṣâḥib Qirân-i Aṣġar. It is subdivided into seven books جلد, the second of which, consisting of two *Daftar* or *Shaṭr*, has the special title of Shâh Nâmah-i Buzurg شاهنامه بزرگ. Comp. Rieu, ii, p. 770; J. Aumer, p. 57; Ethé, Bodl. Lib. Catalogue, No. 480; Ethé, India Office Lib. Catalogue, Nos. 833-845; Bûhâr Lib. Cat., vol. i, Nos. 448–460. An abridged Urdû translation of the work, styled Zubdatul-Khayâl, was edited by 'Âlam 'Alî of Karâyah, Calcutta, 1834; see Garcin de Tassy, Histoire de la Littérature Hindouie, i, p. 186.

The present MS., comprising the first volume of the first *Bahâr*, begins thus:—

تبارک الذي جعل فی السماو بروجاً الخ *

Written in Nîm Shikastah.

Not dated; beginning of the 19th century.

No. 750.

foll. 368; lines 15; size 10 × 6; 7¾ × 4½.

THE SAME WORK.

The second volume of the first *Bahâr*.

Beginning:—

ذکر رفتن سلطان ابو القاسم محمد مهدي و بادشاهزادگان و بعضی امراء عرب .... نقلهٔ این اخبار از تشابه تحقیق چنین آورده اند *

Written in ordinary Ta'lîq.

Not dated; 19th century.

No. 751.

foll. 350; lines 19; size 12 × 8½; 9¼ × 6¼.

THE SAME WORK.

Foll. 1–54. The *Muqaddimah* of the second *Bahâr* or the third volume.

Beginning :—

هرگونه ستایش که در دل هر ستایش کننده بگذرد *

Foll. 56–170. The fourth volume.

Beginning :—

ابتدای سخن بنام خدا ست

This portion is dated, 17 Sha'bân, A.H. 1274.

Foll. 171–350. The fifth volume.

Beginning :—

بعد از حمد و ثنای حضرت رب العالمین و نعت دلکشای سید المرسلین *

The third and fourth volumes are written in Nîm Shikastah; the fifth in fair Ta'lîq.

No. 752.

foll. 153; lines 14; size 12 × 9; 9 × 6.

THE SAME WORK.

The sixth volume.

Beginning :—

حمدی که اگر تمام دریاهای روی زمین مرکب شود الخ *

Spaces for headings are left blank throughout the copy.

Written in ordinary Ta'lîq.

Not dated; 19th century.

Scribe : محمد احسن.

No. 753.

foll. 282; lines 15; size 9¼ × 6; 6¼ × 3½.

THE SAME WORK.

The seventh volume.

Beginning:— بنام خدائی که از مشت خاک

Written in ordinary Nîm Shikastah.
Dated, 10 Dulqa'd, A.H. 1235.

No. 754.

foll. 329; lines 21; size 13¾ × 9¼; 10 × 6¼.

THE SAME WORK.

This volume, forming a portion of the second *Bahâr*, and called at the beginning 'the third volume of the second *Bahâr*' جلد سیوم از بهار دوم, begins thus:—

بعد حمد حضرت رب الانام جل جلاله و عم نواله و نعت رسول الکرام الخ

Written in Nîm Shikastah.
Not dated; 19th century.

No. 755.

foll. 407; lines 21–23; size 11 × 7; 8 × 5.

THE SAME WORK.

The eighth volume.
Beginning:—

ادای حمد و سپاس رب العالمین حکیم علیم و نعت درود سید المرسلین الخ

Written in different hands.
Not dated; 19th century.
The paper towards the beginning of the copy is becoming brittle.

No. 756.

foll. 108; lines 18–21; size 11¾ × 7¼; 9 × 5½.

THE SAME WORK.

The ninth volume.
Beginning:—

بعد از سپاس و ستایش خداوند غفور الرحیم و الصلوة

The copy is defective towards the end, and breaks off with the following words :—

مهتر با خود فکر کرد که کاری بر آید از همین راه خواهد بر آمد و آن مشکل است برگشته نزد خسرو آمد و گفت .... *

Written in different ordinary hands.
Not dated ; 19th century.

No. 757.

foll. 244 ; lines 15 ; size 9 × 5¾ ; 6½ × 3½.

THE SAME WORK.

The tenth volume (first *Daftar* or *Shatr*).
Beginning :—

نیکو ترین محامد و عالي ترین اثنیه سزاوار جناب حضرت خالق البرایاست الخ *

Written in ordinary Ta'lîq
Dated, 12 Rajab, 1227 Faṣlî.

No. 758.

foll. 216 ; lines 22 ; size 12 × 7¾ ; 9¾ × 5¼.

THE SAME WORK.

Another copy of the tenth volume, beginning as above :—

نیکو ترین محامد و عالي ترین اثنیه الخ *

Written in Nim Shikastah.
Not dated ; 19th century.

No. 759.

foll. 263 ; lines 25 ; size 12 × 8¼ ; 9¾ × 5½.

THE SAME WORK.

The tenth volume (second *Daftar* or *Shatr*).
Beginning :—

آغاز دفتر دویم از کتاب شاهنامهٔ بزرگ که مشتمل است بر احوال ظفرمال الخ *

Written in hasty Ta'lîq.
Not dated; 19th century.

No. 760.

foll. 180; lines 19; size 13¼ × 9; 9 × 6.

THE SAME WORK.

The eleventh volume.
Beginning:—

انواع محمدت و ستایش و اقسام شکر و نیایش الخ *

Written in different hands.
Not dated; 19th century.

No. 761.

foll. 299; lines 19; size 12¼ × 8¾; 9 × 6¼.

THE SAME WORK.

Foll. 1–144. This portion, called in the subscription 'the fifth *Jild* of the Khwurshîd Nâmah' تمام شد جلد پنجم خورشید نامه, corresponds to the twelfth volume of the entire work.

Beginning:—

زبان انسان شمع انجمن سخن وقتی تواند شد الخ *

Foll. 145–299. This is called 'the sixth *Jild* of the Khwurshîd Nâmah' جلد ششم خورشید نامه, and forms therefore the continuation of the preceding portion.

Beginning:—

اما راویان اخبار و ناقلان آثار چنین روایت کرده اند که چون صاحبقران اکبر پوست درخت الخ *

Written in Nîm Shikastah.
Not dated; 19th century.

No. 762.

foll. 272; lines 25; size 12 × 8; 9¼ × 5¼.

THE SAME WORK.

Another copy of the twelfth volume, beginning as above.
Written in hasty Ta'liq.
Not dated; 19th century.
Some folios at the beginning are damaged by worms.

No. 763.

foll. 172; lines 19; size 13½ × 9¼; 9¼ × 6¾.

THE SAME WORK.

This volume, called the third *Jild* of the third *Bahâr*, جلد سیوم از بہار سیوم, begins thus:—

جمیع انواع ثنا و اقسام ستایش بلا انتہا سزاوار جناب مقدس خداوندیست الخ *

Written in ordinary Indian Ta'liq.
Dated, 11 Shawwâl, A.H. 1257.

No. 764.

foll. 473; lines 19; size 13 × 9½; 9 × 6.

THE SAME WORK.

This MS. comprises three books.

Foll. 1–141. In the colophon this is called 'the first *Shatr* of the fourteenth *Jild*' تمام شد شطر اول از جلد چہاردهم بوستان خیال.

Beginning.—

آغاز جلد چہاردهم از کتاب بوستان خیال که مشتمل است بر احوال صاحبقران اصغر الخ *

The transcription of this part was completed, Muharram, A.H. 1255, in the house of Maulavî 'Âlam 'Alî, at Mahdî Bâg, Calcutta.

Foll. 142–237. The second *Shatr* of the preceding *Jild*.

Beginning:—

آغاز شطر دویم از جلد چہاردهم که مشتمل است بر دو فصل *

This Shaṭr is dated, 5 Dulqa'd, A.H. 1254.

Foll. 238-473. Second of the two *Faṣl* of the *Khâtimah*, or the fifteenth volume of the entire work.

Beginning:—

الحمد لله الاول بلا اول و الآخر بلا آخر له •

Written in Nîm Shikastah.

No. 765.

foll. 188; lines 13; size 9 × 6¼; 6½ × 4¼.

THE SAME WORK.

The *Khâtimah* or conclusion, beginning:—

خاتمة الكتاب بوستان خيال و ذكر كدخدائي صاحبقران با ملكه الخ •

In the subscription it is called the sixteenth volume. جلد شانزدهم بستان خيال.

Written in careless Ta'lîq.

Dated, 7 Rabî' I., A.H. 1200.

Scribe: زين الدين علي.

No. 766.

foll. 7; lines 13; size 9¼ × 6; 7 × 3½.

قصة سلطان محمود

QIṢṢAH-I SULṬÂN MAḤMÛD.

A story. The name of the author is not given in the text, and the title of the work is taken from the opening line:—

Beginning:—

قصة سلطان محمود غزنوي .... آورده اند كه روزى سلطان محمود بر تخت بادشاهي نشسته بود الخ •

The story runs thus:—

One night Sulṭân Maḥmûd goes round the city in the guise of a *Kútwâl*. He happens to pass by the side of his Wazîr's house, and sees a young man attempting to scale the wall of the building. Maḥmûd catches hold of the youth, who requests Maḥmûd to take

him (the youth) to his father for a bail. This is done; but the father, a pious man, refuses to release his son. Maḥmûd then takes him to one of his (the youth's) friends, who releases him on bail on undertaking to produce him in Court in the morning. The youth then relates the incident to his friend, that both he and the Wazîr's daughter were maktab-friends, and that for six months he had been visiting the Wazîr's daughter every night, when each of them recited to the other fifteen chapters of the Qurân. The youth, with his friend's permission, goes to pay his last visit to the Wazîr's daughter. Maḥmûd, who overhears the youth's story narrated to his friend, follows the youth, and finds that the two friends, after reciting the Qurân, part with each other with tears and cries, and the Wazîr's daughter promises to appear in disguise before her friend at the time of his execution. In the morning, when preparation was being made for the execution of the youth, Maḥmûd sends for the Wazîr, whom the king asks to recognise the disguised person. The Wazîr detects his daughter, to his great shame and surprise. Maḥmûd relates the story to the Wazîr, and requests him to effect a marriage between the two, which is done.

Written in ordinary Ta'lîq.

Not dated: 19th century.

No. 767.

foll. 102; lines 17; size $11\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{3}{4} \times 4$.

ترجمهٔ الف ليله

TARJUMAH-I-ALF LAYLAH.

A collection of one hundred tales from the Alf Laylah, translated into Persian.

Author: Auḥad bin Aḥmad Bilgrâmi اوحد بن احمد بلگرامي.

Beginning:—

نیایشی که رخسار افسانه را بگلگونه بیان بیار آید الخ

In the short preface, the author says that he translated into Persian these hundred tales from the Alf Laylah at the desire of his friends.

Written in ordinary Indian Ta'lîq.

Dated, 15 Dulqa'ad, A.H. 1251.

Scribe: محمد صنعت الله مقام لکهنؤ.

No. 768.

foll. 347; lines 19; size 13 × 7¼; 10 × 5¼.

قصهٔ امیر حمزه

QIṢṢAH-I-AMÎR ḤAMZAH.

An incomplete copy of a Persian romance, without any title or author's name. It seems to be a fragment of the popular romance of Amír Ḥamzah, the son of 'Abd ul Muṭṭalib and uncle of the Prophet. The persons, who play conspicuous parts in this version, are Abâ Muslim, Midrâb Shâh, Naṣr Sayyâr.

The MS. opens abruptly with the following Dástân :—

داستان .... رفتن نصر سیار بطرف خراسان - فریاد ز دست فلک بی بنیاد - هرگز گره بستهٔ کس را نگشاد *

The MS ends at the beginning of the forty-third Dâstân, with the following words :—

امیر دلاور قلعه بغداد اسلام آباد کردند الخ *

For the romance of Ḥamzah قصه امیر حمزه, see Rieu, ii, p. 761; Ethé, Bodl. Lib. Catalogue, No. 473; Ethé, India Office Lib. Catalogue, Nos. 784-785, etc.

Written in ordinary Ta'lîq.

Not dated; 19th century.

THE END.

Baptist Mission Press, Calcutta.